

# DOMESTIC MISSIONS

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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MARCH, 1868.

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### COMMUNICATIONS.

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#### LETTER FROM BISHOP LAY.

THE "S. P. G." AT HOME.

LITTLE ROCK, ARKANSAS, *Epiphany*, 1868.

Every one who is at all familiar with the Church of England, knows how much she is indebted for her greatness to certain societies, venerable by reason of age, and of influence, organized to "Propagate the Gospel," to "Diffuse Christian Knowledge" or to encourage some special branch of the Church's work.

Of all these the S. P. G. (The Society for the Propagation of the Gospel in Foreign Parts) is the most interesting to an American Churchman and a Missionary Bishop. There was nothing in England about which I was more anxious to be informed than the little details connected with the support of this great Society. The result of these observations may not be without interest to your readers.

I could but note—

1. *How much pains is taken to keep the S. P. G. before the minds of Churchmen.*

Among ourselves, the appeals for help to worthy objects are almost innumerable. So it is in England. One can scarce open a newspaper without finding appeals, substantiated by most reliable names. But these are not allowed to compete with claims of certain well-known charities, or of the old-established Societies. The first place is conceded to these last, and public attention is constantly directed to them. When the American Bishops reached London, every

effort was made to enlist their services in behalf of the S. P. G. Week after week its Secretaries invited us to preach sermons in its behalf. Again and again did we receive letters from the Rectors of the least churches in the kingdom, urging us to preach in their pulpits in behalf of the S. P. G. When the Dean of Westminster proposed to open the Abbey to the assembled Bishops, and, ignoring the occasion of the assembly, would find something to give it a name and character, he naturally suggested a service in behalf of the same Society.

It seemed to me that the Clergy are proud of this Society: they did not barely consent to find room for it in their parishes; but of their own motion, and out of regard to the spiritual well-being of their own parishioners, requested that visiting Bishops, returned missionaries, and others likely to interest the people, would come to them and stimulate the missionary zeal.

True it is that this Society has the prestige of age in its favor. It is adorned with remarkable names. It presents a noble record of success already obtained. It appeals to the best feelings of Englishmen, by telling them that it is reaching out after their friends and kindred, in India and Africa, in new colonies, and in far-off islands.

Our Domestic Missions are yet in their youth; but if we would make much of them, should we not soon have occasion to be proud of them, and grateful for them? Ought not every occasion of interest to be used so as to freshen zeal in behalf of Church extension? I often think of our Mission to Utah: sustained by the love and enthusiasm of the Church, what may not that young Bishop and his few Clergy do? How strong that little picket-guard in the midst of the enemy, so long as the whole Church is within sustaining distance! But if his very name is unfamiliar to our people, if we send him, and then leave him to serve alone, without churches, without schools, without books,—alas, for our pioneer Bishop! "*Laudatur et alget.*" Let the writer be allowed here to express his conviction, that if there be one man in the Church who more than another is entitled to the chief place in its thought and loving-care, it is the Bishop whom we have sent into the wilderness, to confront the enemy of the Christian faith, who rules there almost supreme.

There are those among ourselves who are especially conversant with missionary affairs. Missionaries, for instance; Bishops and Presbyters; Clergymen, such as Dr. Littlejohn and Dr. Washburn, who have personally inspected the Church of the West. Should not all such be encouraged and invited, more than they now are, to interest our people in behalf of our Church's most important undertakings?

I was also impressed—

2. *With the systematic and business-like method of collecting money for the S. P. G.*

In various parts of the kingdom, the Society has its local Secretaries—men who, out of pure love, attend to its affairs within a certain district. Their travel-



ling expenses only are defrayed by the Society. Thus one of my acquaintances, a dear friend, I may rather now call him, a rural Dean, was agent for the Society in the twenty or thirty parishes of his Deanery. He attended the meetings in different parishes, and kept the accounts. If any parish fell short of its average annual contribution, it was his effort to bring it up to the mark, or at any rate to maintain the average of his district. He showed me his missionary apparatus, such as maps, large pictures printed on cotton cloth, which could be folded in small compass, and, being pinned to the wall, served to illustrate the scenes and doings about which he spoke. Some make like use of the magic lantern.

In the parishes, S. P. G. meetings are held half-yearly, or quarterly, at which collections are made. But more than this, some parishes are divided into districts, and a collector appointed by the Rector in each district. The collector applies to every individual for a weekly subscription. It is very small, perhaps—a sixpence, or even a penny; but every Saturday, without fail, the collector calls and demands the penny.

A penny sterling a week seems a small sum; but if every communicant of the American church gave that much to Domestic Missions, the result would be *two hundred and fifty thousand dollars per annum*.

Our English brethren are less demonstrative than we: absolutely intolerant of cant and artifice: impatient of what they call fine writing and fine talking. Genial as they are in private, I sometimes thought them to blame in public for unduly restraining the utterance of generous thoughts and fervid convictions. But would that we had more of their downright, methodical, industrious system of doing God's work!

But lest I should prose too much, let me in conclusion sketch a missionary meeting, at which I was present. It was in a rural parish, with a population of five hundred souls. I had attended service several times in the parish church. The congregation was composed chiefly of poor people, especially farm-laborers, clad in smock frocks reaching down to their feet. There was a choir of surpliced boys, and the service was choral. I expressed to the Vicar my pleasure at the music. He said, "Yes, they do quite well, considering that all the week they are in the field, screaming at the birds; and then you know they are potato-fed boys." I had to ask what a *potato-fed* boy was, and learned that the little fellows seldom ate meat, or indeed anything but potatoes and bread. I pushed my inquiries, desiring to know whether at that moment the boys were hungry. He said no—that is, not actually conscious of hunger-pains; but there was seldom a time when a bit of bread would not be acceptable to any of them, or would fail to be devoured with a good appetite. These circumstances are mentioned in order to convey some idea of the worldly circumstances of the people.

Upon the evening appointed for the missionary meeting, we repaired to the school-room. It could hold some two hundred persons, and was filled to its utmost capacity.

The school-master was present, and played the melodeon. Music seems to be taught in all the parish-schools. The choir boys were there also, but in smock frocks instead of surplices.

"Do look at that boy," said the Vicar, while the company were assembling, pointing out a little fellow of twelve, just come from keeping sheep in the field. "That is a dear Christian child, and a great comfort to me; and that young man in the corner behind, he is the butcher, and an earnest Christian man. There are some dear saints of God among these poor people."

Presently the Vicar took the chair, and the meeting was opened with a few collects and a hymn. He then proceeded to give some account of what had been done in the parish for the S. P. G. during the past year. I learned that meetings had been held every quarter, and a collection made. Besides this, the parish was divided into districts, and subscriptions gathered every week. Thus in this parish, during the year, they had collected about one hundred and fifty dollars. An address was then made by a missionary from a distant island, and another by the writer; afterwards a vote of thanks to the speakers was made and seconded, and duly acknowledged. Another hymn was sung, and the meeting adjourned, a collector standing at the door, and receiving contributions. I watched with interest the little "potato-fed children" thrusting forward their coppers; some of them, who were crowded aside, running after us on our way home to hand them in.

When we entered the parlor, the Vicar emptied the box on the table; thrusting the silver on one side, and gathering the double-handfull of coppers, "see here," he said, "just look at all these pennies, and ha'pennies. Isn't it charming?" I said, "please tell me where do the children get their coppers? Are they given to them by their parents?" "Not a bit of it," he said, "they are their own, gained by holding a horse, or something of that sort." "But does your conscience never reprove you for taking their little money?" "Not at all! It does them so much good, and they are so happy in doing it." I will not trust myself to say more of that good Vicar. May the Lord reward him in the great day, for the love and the care he lavishes on men and children of low estate!

But his alms-box! I must mention that. It was a small oak box, well made, smoothed and varnished in every part alike. The Vicar told me that one of his poor boys made this for him of his own accord, at night, and brought it to him. Touching his forehead, he said: "I thought your Reverence would like it, because it is *good all around*, sir! There's a mark there I could not get off. Mother set a hot tea-cup on it, and was troubled about it; but please, sir, I did not say anything wrong." What a lesson for us all! How few of us men strive in our workmanship to be *good all around!*" How few can endure the careless marring of our good intents, and "*not say anything wrong!*"



## THE CHURCH FOR THE WORKING CLASSES.

I have been asked to write a series of articles upon this subject. I do so in the humble hope that, if I cannot say anything in itself worth heeding, I may yet call out the answers of better and stronger men, who shall solve the great practical problem of the day. For it is the great and the practical problem.

We are constantly met on the threshold of missionary effort by this objection: The Church is not adapted to the masses. The cultivated, the rich come to it; the very poor, whom it helps, are dragged or drawn to it; but the working men and women will not enter her doors. In the same breath it is argued that the Church of Rome and the ultra-Protestant bodies, the Methodists especially, can do this work; that they have an attractiveness and power for the people which we cannot have.

Now, if we hold the theory which some among us do hold—the theory of eclecticism, which New England has originated—that schism is the highest good, and that every man should follow his own accidental preferences, we are concluded here; the fact of schism, which nobody can deny, proves its necessity. Or if we take the very illogical and narrow view of those members of our Church who are just now declaiming for liberty, because it is a useful catch-word, we may admit that, there being no visible Church worth mentioning, but only a solution of it held by all evangelical bodies, we feel unwilling to interfere with others' working. True, we are compelled to ignore our own argument that the result approves the means, when the faithful hard-working Romish priest really christianizes his lawless, improvident, and ignorant flock of emigrants. True, we are obliged to draw an arbitrary line between the Congregational Unitarian, who has spoken out his belief, and the Unitarianized Congregationalist, who retains his dusty confessions of faith upon the upper shelves of his society's archives; between the Baptist, who believes in a hell expressly for the babe dying at birth, and the Universalist, who hopes for the final salvation of all; between, in fine, the recognized and powerful sects, and the feeble and erratic ones. But we can content ourselves with the idea that these bodies are our pioneers in the missionary work; and since we do all of us, Churchmen of whatever stripe we may be, at least have a preference for our own polity, we may trust that in time their bodies will come to us, and choose Bishops and a Liturgy as the form which best commends itself, for government and worship, to cultivated and respectable people.

Now, I for one have no fancy for fighting the missionary battle on a question of preferences. I prefer Shakespeare to Miss Braddon, and Tennyson to Tupper; but I have no idea of starting a crusade to convince my countrymen that they should do so with me. But it seems to me that men who profess—some daily, and all weekly—their belief in the Catholic and Apostolic Church, are supposed to mean by it something more than a polite ecclesiastical fiction. Unless it means a regretful expression of belief, that there used to be a Church, or a hopeful belief that there is

to be a Church, it must be taken as signifying that portion of the Church to which we happen to belong, which represents to us the Church; just as a man's own regiment on the battle-field represents to him the army, though for the time being compelled to isolated action. Do we believe *that* to be Catholic and Apostolic? viz. that it retains all essential features which the Apostles gave it, and all things which the Catholic Church ought to have? Then when we say that it is not adapted to the masses, we either declare the Church a failure, that it cannot do its work, or we admit that it is not the Catholic and Apostolic Church. This is not a question of mere speculation; it touches a principle, and that a vital one. If I hold the Church is a failure, then Christ is denied. If I hold it a pretence and a humbug, I am bound to get out of it as soon as I can. It is well worth while for us to note in passing, that some of the ablest thinkers and most correct men of the day have been driven to accept one or the other of these two alternatives. We shall see, as we consider the reasons alleged for the Church's inability to teach the masses, what has helped to impel them into Romanism or into Rationalism.

Before I take up the question in its details, it will be necessary to clear away a few preliminary troubles. The present generation of Churchmen is not probably as distinctly conscious as that which preceded it of the great load of prejudice the Church has had to carry. Before the Revolution it was the establishment of the British Government. In thinking of the authority of the crown, the Colonies associated the Church with the State against which they rebelled. When the heat of the Revolution was over, the feeling of antagonism to the Church (many of whose Clergy remained loyalists, and of course had to leave their cures,) passed into a vague idea that the Church was anti-republican. The political party which obtained power was French in its foreign sympathies. Great Britain was odious to the masses, and the Church, which was long familiarly known as the English Church, shared the odium. It was very feeble. It had little hold outside the cities, and the cities, fifty years ago, were but large towns. The polity, the forms we inherited from the mother country, were those of a dominant and long-established Church.

They were but slowly and partially carried out in a new country, which as yet lacked great educational establishments, libraries, cathedrals, and endowments, and were especially hard to introduce, when the spirit, inherited from the just finished century of English Churchmanship, was that of the coldest and dullest Erastianism. Nor was this all. There was all around the Church a vigorous and able sea of religious activity, the waves of which raged and beat upon the little island in the midst of the weltering waters. One consequence all but inevitable was, that the Church's practices were introduced under the silent modification of ideas very alien to her own.

Thus, baptism was looked upon, not as the corner-stone and pledge of Christian training, but as a mere recognition of parental Church-membership. That religious fraternization which is of the essence of sectarianism, continually chal-



lenged the Church's ministers to forget their vows, and bigots, who agreed in nothing else, united to call Episcopalians exclusive, because they dared to be honest.

In New England, Congregationalism had been the establishment, and very slowly was forced into yielding a practical toleration, in which every concession was embittered by a tone of arrogant superiority.

This led Churchmen at once into two errors. One was to exaggerate the importance of minor distinctions, and the other to sacrifice fundamental principles.

Some men preached a doctrine clearly at variance with the Prayer-book teaching, in order that they might be considered 'sound.' Others made vast ado over little trifles of usage, because they were resolved to be Churchly. In the meantime they suffered a parochial organization and discipline to grow up—which was nearly akin to that of the Congregational system—from the fruits of which we are still suffering. The Fathers have eaten sour grapes, and the children's teeth are set on edge.

Against all this adverse tide, the Church has won her way. Our statistics of increase, to be fairly compared with any others, must be illustrated with plain statements of fact. Thus, in comparison with Romanism, we must require that plausible system to show what per centage of its growth has been the result of mere immigration, the simple transfer of its population from one shore to another, and also that it disclose, which it never does, the proportion of its actual membership to the much larger number which by birth-right it should include.

Again, in comparison with the Methodists and Baptists, who have rapidly overrun the land, we have the same right to demand vital statistics which shall show not mere nominal conversions, but a sure and permanent possession. With Presbyterians and Independents, we must go back, to their original position when they had undisputed rule. Then the true standard is ratio of increase as compared to population, and comparative proportion to the whole population, formerly and now. No one set of tables can show this fairly. Hence, the mere generalized tabular statements do not show what the Church has really done.

Of course, this growth has been among the more educated classes. The more cultivated people are, the less they are liable to unfounded prejudices. A man familiar with Church history is not so easily misled by a garbled account of the primitive Church. A scholar will smile at the sophisms about Bishops and Presbyters, and detect a mangled quotation from the Fathers. So, too, thoughtful and refined tastes appreciate a solemn and decorous service better than do the coarse and vulgar. But this has been because there was a prejudice to overcome. These have first broken through the bonds by which puritanism has sought to hold all men from the Church. In vain its left wing set up the cry: "The Church is unintellectual." Equally in vain its right wing echoed back: "The Church is unspiritual." Intellect and spirit found the food they wanted. But it is from this that men have drawn their argument that the Church would not suit the masses, because it did suit the cultivated.

Let me draw these several positions into their right relations, and approach the derivative causes of this *non-sequitur*.

Because the cultivated and refined were the first to seek the Church, it was drawn to become the Church to please them exclusively. The evil spirit of sectarianism wrought upon us to work for paying audiences rather than for delivered souls. The voluntary system almost compelled this, and the voluntary system was supposed to be a necessity. The Church, like most others, sought to bring in people who could pay for pews. Beside this, the Church was poor, and could do little in the way of active charities; it had enough to do to live. Of course, preaching and the order of service obeyed the same law. But what has been the working of this tendency? I contend that the Church alone has refused to submit to it, and that because of the unalterable force of her inherent principles. We see that Methodism, which was not originally a sect, but simply a one-sided development of Church principles, has, in spite of the ultra-democracy of its theories, succumbed. It is struggling against an unlearned clergy, against its biennial removals, against its irresponsible system of clerical government. It is pushing for a system which shall enable wealthy congregations to pay high salaries, and retain the most acceptable talent. When this is done, Methodism is done. It must coalesce with the Church or die into Congregationalism. The other religious bodies have never sought to care for the poor, or the working classes as such. They are now borrowing, begging or stealing as fast as they dare those features of the Church which they stigmatize as aristocratic. Organs, expensive music, costly churches, renowned preachers, a liturgic worship, are all so many bids, not for the humbler, but for the higher classes—so many concessions to popular taste to arrest, if possible, the irresistible exodus of the paying part of their flocks into the dreaded Church? Still more is this tendency apparent in the decay of ministerial influence. This may be disputed in view of the popularity of the able few—the Beechers and the Springs who keep themselves on the top of the tide. But look at patent facts. The class of young men who study for the ministry is annually growing less in proportion to the whole number, and is declining in estimation. They are mainly beneficiaries, who struggle for an education on the express condition of paying for it by doing the work which nobody else will, or those doubtful adventurers who shrink from the severer ordeal of the bar and the healing art. The old supremacy of the pastor over his people, because of his calling, is gone. If he is able to win control by hard fighting or dexterous suppleness, he may have it. It is no longer conceded to him. In coarse terms, which are yet true ones, he must be worth his keep. If he cannot earn his salary, he had best look out for lay-occupation.

What has the Church been doing the while? Just the reverse. She has been compelled by her principles to assert herself. She is struggling for free churches, at least for free seats, organizing city missions, trying with all her might to solve the question of the cause of pauperism and crime. Not holding



doctrines of partial salvation which practically result in the assumption that all who ought to be saved will be, and that the rest are only necessary to be proclaimed outlaws by an inaudible reading of the theological riot-act, before the fire of damnation is opened upon them, she is compelled to go after these wandering sheep and try to bring them in. Believing in a Divinely commissioned ministry, she looks rather to their efficiency than to their popularity. In one of our great universities, the most ultra-congregational in all its influences, during the last twenty years, nearly half of its graduates who have chosen the ministerial profession are in the orders of the Church. I assert without hesitation that this tendency of the Church, in such marked contrast to that of all the denominations, is the effect of an inherent conviction that she is meant for the masses, that she must and will have them, and that she is striving in every way toward that object. And why? Because equality of rights before God is written upon all her services; her priests can officially know no respect of persons; they have no chance for making much of the rich and little of the poor. The burial lesson is as eloquent over the lowly as over the lofty. The rich man can hire the undertaker's display for his obsequies, but he is committed to the ground with no other sad solemnity than that which breathes the Christian hope over the grave of Lazarus who begged at his gate. If the rich man die outside the Church's pale, there is no chance for that dexterous smoothing of phrases and eulogistic non-committal which the non-Churchman can use upon occasions. One stern, brief rubric closes the priest's lips. So, too, with her government. The parish is essentially different from the congregation, and though our parochial life is but partially developed, it is tending directly in the right way. The Diocese is as unlike as can be in spirit and motive to the Conference, or the Con-sociation.

I have said enough to show that one great original requirement for reaching the masses belongs to the Church—the wish and purpose to reach them. It is the aspiration, the yearning of her heart.

I propose, if this shall be favorably received, in future papers, to consider in detail many of the points indicated in the above. I put these forth, as they are, the thoughts of an individual member of the Church. If they shall win the approval of the earnest and active, they will be their thoughts also. If not, let them go for what they are worth.

[TO BE CONTINUED.]

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### A MOTHER CHURCH.

THIS term is often used by Churchmen, either boastfully, playfully or lovingly; but it is rare to find the measure of self-sacrificing devotion that is needed to make a "Mother Church."

A clerical delegate from the Free Church of Scotland, in a recent address, unwittingly administered a severe reproof to the Churchmen of this country for their unwillingness to do honor to the Mother whom they profess to love. It seems that in Scotland they do not deem it any honor to their Mother to deck the church with ornaments, as if it was an idol's temple, or to expend large sums for unchurchly music, or, when the building becomes antiquated, to doom it to profane or secular purposes. This clerical delegate said that each congregation strove to earn the honorable title of "a Mother Church," by planting another church in a destitute neighborhood, not a starveling, but a healthful vigorous branch, soon to be self-supporting, often out-growing the Mother, and vieing with her by becoming also a Mother of other churches, as is shown in the following extract from the speech:—

"In all large cities no congregation is considered as having done its duty until it has planted a congregation in some degraded district within its jurisdiction. With them parentage is the measure of honor. Every church must be a Mother Church. And many of these churches so established are now the very salt of the earth, lights shining in dark places. Some of them are mighty monuments of the mighty grace of God. You must not think these mission churches are small. One that I am acquainted with has now one thousand, one hundred and ten on its list of membership, while seven years ago it had but one hundred and ten. And, what is more, this church has become the parent of another, which now has a membership of five hundred and eighty. The city of Edinburgh, with a population of one hundred and forty thousand, has nine churches established in this manner. Glasgow has fifty-eight free churches, of which number fifteen were established by mission work. One of these churches in Glasgow has been the parent of three others, with an aggregate membership of two thousand, five hundred. These churches are not only self-supporting, but they are also self-propagating."

How natural it seems that one redeemed by the blood of Christ, and animated with His Spirit, should at once desire to extend this priceless benefit to others, and yet how rare it is to find a congregation manifesting this spirit! It must be refreshing to see a church that has just acquired independence, sending its best minister and lay-people to found another parish in a more destitute region. Such self-sacrificing love is the offspring of the Holy Spirit; although ultimately it brings its own reward. Workers in such a field have often with tearful eyes thanked God for this privilege, declaring that nothing ever brought their blessed Saviour more closely to their hearts than their prayerful efforts to lead some neglected one to Him.

As public confession is one of the marks of the Episcopal Church, may not the following avowal be made by many congregations? "We virtually excluded from our Church the very classes that first received the Saviour of mankind and that He most honored when on earth; and when they became corrupt, we tried to satisfy our consciences by giving them temporal relief. Their children were



received into our schools, although we knew there was no place for them in our church, and when we opened a chapel for the poor, very few of us were willing to leave our Sunday luxuries to follow the example of our Lord by worshiping with the 'the common people.' We gave them alms instead of heart-felt sympathies, and then upbraided them for ingratitude when they became paupers."

Is it not better to make this confession here, whilst amendment is possible, than to have it wrung out hereafter by One who thus forewarns us, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me?"

There are persons who have torn themselves away from the most effective public services and preaching to aid in building up the waste places of Zion, but these instances are so rare that there seems to be a saintliness in such sacrifices. The writer of a series of four papers, of which the following is the last, illustrates forcibly what a stranger, without wealth or family influence, can effect, when her minister bids her God-speed and gives her counsel and oversight.

If each new parish had a band of such workers, it would soon become not only self-supporting, but "a Mother Church," by pushing out enterprising and zealous workers into regions far beyond. This will soon be, if the readers of these records of Christian woman's work will pray earnestly that the Holy Spirit may stir them up to a like zeal.

H.

DEAR SIR:—Among those who meet around the table of our Lord next Sunday, will be found (D.V.) my friend H—, one of the members of our Bible-class. He had not been long in this country before I became acquainted with him, and invited him to join our class, which he did about six months ago. He was brought up in England, and had thought seriously on the subject of religion before coming here. But, as he said, "No one ever showed any interest in my case, or gave me instruction in those things which I needed to be taught, and I had not the courage to ask for myself. If Christian gentlemen would only notice a poor man as he stands by the church door, and make him feel that he is not *in the way*, but is *welcome*, it would do a great deal towards destroying this feeling; but I know that I have been into churches where they made me feel I had no business there." "Perhaps this was partly your own imagination, H." I said,—“though I think we are very careless of our duty in this respect.” “Oh, I don’t suppose,” replied he, “that they meant to hurt my feelings; but I’ve been made to feel that I *was poor*, in the *church*, more than in any other place. The first day I went to the class, and you asked me to come to the evening service, and your minister told me how glad he was to see me there, I hardly knew what to say. I don’t think that I can feel the same towards any other church as I do to our chapel.” He had been confirmed in England when still a boy, but it made no deep impression on his mind; and now that he had been brought to see and feel his own sinfulness, and to know of the love of God in Christ Jesus, he desired openly to confess his faith in the Saviour. “I cannot feel,” said he, “that my confirmation was any more an act of faith on my part than my baptism.”

I pray that the Holy Sacrament may be blessed to him, not only as the confession of his repentance towards God and faith in our Lord Jesus Christ, but also to the refreshing and strengthening of his soul.

It has been plainly shown that in the Church-work which lies open to Christian women, some fields call for the highest talent, and others for the energies of those possessed of only medium ability, who bring loving hearts and willing hands to the service of our Lord and Master. I think that the truth applies not only to natural gifts and the means at our disposal, but to that talent which so often we forget is not our own, but only lent us for a season—I mean *time*. There is no plea more commonly used to excuse ourselves from active service in the cause of Christ than the want of time.

Many whom you may have convinced that, to help forward the work, it is not necessary that we should be 'remarkable' in any way, will make this their unanswerable argument—*want of time*.

Of course this is true in a great many cases. Our first duty is to our families as to those whom God has given us; but I believe that if those of us who have not these responsibilities would conscientiously devote even one or two hours each day to visiting the poor—caring for the sick—inviting children to the Sunday-school who now are receiving no religious instruction, and attending to those already brought in—we should soon see the fruits of our efforts in the increase of our numbers in the Sunday-schools, and the growth of religious feeling generally. Do you not think that Church-work is too much confined to the few more zealous spirits in each congregation? I have often heard the remark made by Christian ladies: "I understood that —— was ill, or that —— was in destitute circumstances; but I knew that M—— visited in their neighbourhood, and that she would attend to them." I cannot see how M—— visiting in the neighbourhood can release us from our obligations as *individual* Church-members: neither can I believe that we are justified in neglecting our duties on the plea that others will perform them as well, or better, than we could. God has opened to us so many ways of doing good, that if we feel ourselves unequal to undertake one work, there is surely another not far off, and waiting for us, if we only desire it enough to ask: 'Lord, what wilt thou have me to do?'

The mission field is not confined to the outskirts of the town, the neighbourhood of factories, nor the more degraded parts of the community. Many have not the time nor the courage to undertake this branch of the work; nor is it necessary that they should, in order to be active and useful laborers in the vineyard. There are men and women, whom we meet almost daily, who supply us with the necessities of life, who work for us, sell to us, sew for us, and look upon us as their friends, to whom we have never spoken a word on the subject of religion. We take a kindly interest in their welfare; are ready to listen to their recital of domestic cares and pleasures. They speak of their children, their plans for this one and the state of that one's health. Did we ever ask if those children go to Sunday-school? if that father himself attends



Church, and tries to live as a Christian? Do we feel that our relation to one another is something more than that of buyer and seller, employer and seamstress, and that these men and women have *souls to be saved*?

No, I am sure that we do not half realize this; for if we were more conscientious in this respect, there would be fewer of this class so neglectful of their own salvation. A word spoken here and there, a little persuasion on our part, may lead to much good. A book or tract given with the request that they will read it as a favor to us, may lead to better things. For my own part, I have been surprised to find how many of this class, whom I have known either personally or by name, for years, are yet without Christ, waiting to be called in.

A few days since, when conversing with some of the women employed in one department of our mills, a young girl entered the room, and took her seat beside the others. Before leaving, I reminded them of the class that evening, and begged those who were strangers to join us. Turning to the new comer, I asked her name, and invited her to attend if it were not too far from her home. "No farther for me than for you," was her answer. "I suppose then that you live in the neighbourhood of A." I said, as many of her companions came from that direction. "No, indeed, Miss——; don't you remember that old cottage, three doors from the corner of N. St.?" "Certainly," I replied, "it is only a few steps from my own house." "I know it," said she, "and we have lived there for three weeks and more; and the children often watch to see you pass, and wish you would stop at our house. My little sister said, that she thought if you went two miles to visit N.'s family, you *might come round the corner to see us*." "But I did not know that you had moved into this house," I pleaded as an excuse for myself. "That's what I told her," said she; "and mother says you would find us out sooner if we lived three miles off, than if we lived close by. I have always noticed," continued my new acquaintance, in a tone which expressed her disapproval, "that you Church-people seem to think more of the poor who live a long way off, than of us who live close by. I suppose that is because *they think that they can attend to us at any time*."

Was not this a reproach? and not undeserved; for in my anxiety to make myself well acquainted with those residing in the vicinity of our chapel, or such as N.'s family, who lived at a distance from any place of worship, I had unwittingly passed one case at my own door. All that remained for me was to visit this family at once, which I did. The children were glad to receive an invitation to the Sunday-school, and I promised to call for them on my way to the Church. Their mother said, when I asked her where she attended Church: "I ought to go to the Episcopal, for my parents were members of it, and I believe that I was baptized there, but I have not entered a place of worship these many years. The fact is, we soon get into the habit of staying away, unless *there is some one to remind us* of what we ought to do; ladies, with plenty of servants, cannot understand *how many good excuses we can find* for staying away."

"But," said I, "if you know what your duty is, these things will not excuse you, in the eyes of God, for wholly neglecting His worship; and besides, does not the sight of persons passing by your windows on their way to Church, and the sound of the Church-bells, *remind* you that you ought to keep the Lord's Day holy?" "Yes, I know it, and I've often *thought* of these things; but it seems so different when any one *speaks* to you about them."

"I will try to do better," she added, "and perhaps I can get M—— and my oldest brother to come with me to the chapel. I think that he *only* needs to *be asked*." "If this be the case, he shall not stay away from Church another Sunday for want of an invitation."

"I am delighted," said W—— to me, "with that book you gave me a few weeks ago." "Which was that?" I asked; "for you know so many books pass through my hands that I cannot remember what I give each one of you to read." "I think you ought to remember *this*," he replied, "for you have talked to us often enough about it," and he drew forth a Bible from his pocket. "Why," said he, "I get so interested in it, that I spend most of my evenings reading." "One thing is strange," he continued; "I find that this is just like the one they use in the Methodist Church at B., and I had been told that every Protestant Church *had its own Bible*, and I supposed that was the reason why there were so many denominations. I had heard that the Bible House was the best place to buy one, but I did not know what *was the name* of the one in the Episcopal Church, and so I did not get one, for I didn't want to appear stupid." Do you believe me, when I tell you this? I assure you that I am telling the simple truth.

W—— is an American and an intelligent man, but his parents are Roman Catholics who came to this country about twenty-five years since, and who, though not caring enough for their Church to attend themselves, or to send their children to the Sunday-school, had yet instilled into their youthful minds, as part of "the faith," a store of prejudice and falsehood in regard to the doctrines of the "heretics." And so it was that the young man was as ignorant of the Word of God, as one living in a heathen land. What he had heard in his short course at the public school was by this time nearly forgotten, and only within the past year has he felt a desire to have a Bible of his own, and read for himself. Not liking many things in the Romish Church, and having this early prejudice against the Protestants, he had deemed it the safest plan to keep away from all. It was the first instance that I had ever known of a man who had reached the age of thirty, without having read a chapter in the Bible, and who yet was possessed of some education, and fond of reading; but, as W—— said, "a Bible is generally the last thing that a man who does not care much for *such matters* will think of buying, and you are not apt to meet with Bibles or Prayer-books in such rough places as I have lived in."

I told you, when speaking of our evening Bible-classes, that the mothers were often prevented from attending by the children, who could not be left alone; and sometimes this excuse was given when disinclination was the true cause of



absence. But it would be unjust to the children did I not tell you, on the other hand, how often they have been the means of bringing their hesitating and unwilling parents to the House of God. There are instances fresh in my memory where God has overruled untoward circumstances, and answered my prayers for certain ones in a way I least expected, making what seemed the chief obstacle to the furthering of the good work the very instrument by which He would accomplish the end we desired, making these little children the unconscious ministers of His love to perishing souls. One who has passed through heavy trials, said to me yesterday, "I am fairly discouraged, and have made up my mind never to go to the chapel again." "And why should you feel so?" I asked. "Have not the Services and Bible-classes been a comfort and pleasure to you? I hoped that they would help you bear your troubles, and make life happier to you."

"Oh, you cannot understand it," she replied; "your troubles are not like ours; we have brought ours upon ourselves; God never sent them to us;" "and," she added, "when I go to the chapel and hear the Bible read and explained, it gives me new hope; but when I come home to the old trials, they seem harder to bear than ever." "I do not wonder that you feel discouraged sometimes, but I am sure that God has brighter days in store for you, if you will only put your trust in Him; and besides," said I, turning to the little child who was standing at her mother's knee, and looking up wistfully into her face, "you would not deprive *her* of the greatest pleasure she has, the Sunday-school." At the sound of the magic word the little one's face broke into a smile, as she exclaimed, "I know! Two days and then comes Sunday, and mamma takes me to Church to hear the music, and put my money into the box," "Poor little thing," said her mother, "it will be hard to refuse her when Sunday comes! Is it wicked in me to wish that she might be taken before she knows what trouble means?" "I think," said I, "it would be better to bring her to our Saviour, and ask Him to take care of her, and keep her as His own." And then I spoke to her of His great love and tender sympathy for all our sorrows, and comforted her tired heart with His unfailing promises. So I left her. Passing by her door towards evening she called me in, and said, "I have thought better of this matter, and I want to tell you that I see I was wrong in saying I had no friend to care for me, for I believe that God cares for me and my little girl, and I am sure that you are my friend, or you *would not have told me about these things.*" There is the truth again. We do not realize how much the tempted and heavy laden among God's children need to be "told about these things;" and if we would leave a blessing behind us, we have only to point them to Jesus, the Saviour and Friend of sinners. Among the most interesting of my Sunday-school scholars, are the three little children of Mrs. E—— whose husband keeps a drinking-saloon. I hardly expected that she would allow them to attend, as she is a Roman Catholic, and added to this, as I told you before, our mission-work has taken away some of her husband's best customers. I called at her house a few days since, and told her how well her children were doing; "indeed," said I, "your little girl is an example to

many of the older ones, for good conduct and attention." She seemed pleased with what I said, and after alluding to the singing, I asked her if she would not come to the chapel next Sunday and hear the music. "Would that be called going to Church?" said she. "No," I replied, "I should call it going to Sunday-school." "Well," was her answer, "I would not like to have it said that I went to your Church, but I think it's no sin to go to hear my own children sing. A woman of my age can't well begin over again, *but there's the children*, and if you can make anything out of them, you are welcome to do so; and, after all, *it's better to work on the young people.*"

"Tis never too late to begin a new life, Mrs. E——. Jesus called the little children, it is true, but He also invites the fathers and mothers to come unto Him and be saved." "I know it," she answered, "but when a woman has followed one course for forty years and more, it is hard to put new ideas into her head; but the children may choose for themselves, and there's not much doubt which way they will go." She paused, and then, bending over the baby, said, with tears in her eyes, "I trust they may come to something better than we have done." I can but feel that what this poor woman said is true; for while I would never despair of the power of God's grace, I am sure that the work is easiest and most permanent when engrafted into the heart of a child, growing with its growth, and strengthening with its strength. How I wish that we had a parish-school for these children, that the full system of Church-education were carried out in every congregation! Then these stray lambs should be fed and nurtured, day by day, on heavenly truths, and the teachings of our beloved Church should be a part of their daily bread. Then the Church should be, indeed, as a *mother* to her children, nourishing them with the sincere milk of the Word in their tender years, and training them to find it their meat and drink, to do the will of their Father in Heaven. Shall *we* live to see this day, or is it one of the blessings still in store for these little ones?

This morning I visited my friend J——, whom I mentioned in one of my former letters to you. He has been confined to his bed for nearly two years, from the effects of paralysis, and yet I always find him cheerful and resigned to God's will. It is such a contrast to come from the lower part of the town, from the neighborhood of factories, taverns, shops, and drinking saloons, to this quiet and secluded spot, that it seems almost like another world. His cottage stands by itself, on the bank of the river, with no other dwelling in sight, and there this aged man is calmly waiting till His Lord shall bid him come up higher. He never tires of hearing about our mission work, and asks about the scholars, their temporal and spiritual welfare, with as much interest as if they were his personal friends. "There's only one thing that I can do for the cause," said he, "and that is what you were reading about this morning: 'Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.' I certainly have time to do that; and," added he, with trembling voice, "it makes me feel that I am *still one of you*, to remember you every day in my prayers"



His wife said to me: "J——enjoys those books which our minister sent him more than any reading which he has had for a long time," and she showed me half a dozen numbers of *THE SPIRIT OF MISSIONS*; "I had no idea that there was so much to be done." I thought to myself there are many of us equally ignorant of these matters, and with far less excuse. "Oh," she continued "it must be such a *happy feeling* to be able to do something to help on the work." I reminded her that He who said to us, "Work while it is called to-day," had also bade us "Watch and pray," and "Wait on the Lord." But as I consider the blessedness of doing even such an humble work as God has given me, and then think what a terrible struggle it would be to lay it aside, and sit with folded hands while our Church goes on conquering and to conquer, I feel that we cannot be thankful enough for the privilege of laboring in His cause.

I trust that *THE SPIRIT OF MISSIONS* may be blessed to the awakening of God's people to a sense of the great work which lies before the Church, and of their *individual responsibility* as members of the same, that each may ask, does not our Saviour demand of me the same proof of my love to Him as He did of Peter, "Feed my lambs, feed my sheep," and cannot I lead some wandering one to the good Shepherd?



### LETTER FROM REV. E. P. GRAY.

SHAKOPEE, MINNESOTA, November, 1867.

In looking over the past ten years, your missionary cannot but recall many sad, despondent hours, he might say weeks and months, arising from the almost overwhelming discouragements of his work. But these trials were aggravated by the sense of *loneliness*, and the want of practical sympathy and ready help in his work. By far the greater part of the time, the nearest clergyman was twenty-five miles distant, in a country without railroads, and where the missionaries have little money to spare to travel with; and so a brother clergyman's face has been a very rare sight within your missionary's cure. His books and his divinity have been the chief earthly sources of his consolation; in these he could sometimes, for awhile, forget his troubles.

Your missionary can not but reflect, that the Gospel work was not so conducted by the Saviour and His Apostles, or by the Primitive Church. Our Lord, when He sent out His Apostles and the Seventy, even for a brief space of time, sent them not *one by one*, to meet alone the cares and the difficulties of their sacred work, though they had frequent recourse to His personal presence, and the power of miracles to attest their mission. He knew, too well, the human heart and its needs, to lay such a weary burden upon it, even in work for His sake. And so He sent them ever two and two, to cheer and sustain each other by their mutual sympathy and help. And even after the outpouring of

the Spirit upon the Apostles, when their faith and boldness were greatly increased, and they were endowed with extraordinary gifts, even then, they had ever their "companions in labor;" and no long continued or extended work was laid upon one man alone, whether deacon, elder, or Apostle. And if we go on in the history of the Church, we find that all her great and most successful missionary work, for many centuries, was accompanied by *associate labor*.

And any other plan is a wretched waste of human energy and endurance, a wear and tear upon nerves, and flesh, and blood, such as the All-wise Saviour of men, and the Primitive Church, following His example, were *too merciful* to exact. It has been well and truly said (thanks to the author!) of western missionaries: "Their work is rough, hard, and discouraging. They plant often but reap seldom. They are surrounded by indifference and prejudice. Their ears are filled with the clamor of a liberality, that, though false in itself, and treasonable to the cause of Christ, is commonly accounted an element of popularity and success. Toiling for years in the midst of such influences, baffled, weary, heavy-laden, it is easy to see how any but the stoutest wills would give way, little by little, in order to conciliate the popular ear,"—or else (let me add) worn by their cares and labors into permanent disease, or a premature grave. Who can tell how much hard labor, and how many precious lives have been partially wasted, and shortened, by this hard unapostolic system? And where lies the responsibility? If it be in any degree connected with that system, is it too much to hope that the Church will see to it, that the days of the *lonely* plan of Gospel work shall shortly be numbered?

But this is not all that is required, in order that the missionary work of the Church (and is not all her work missionary?) may be prosecuted to the best advantage. The associate principle should be carried still further, into the entire plan of work, even as it was in the Apostolic and Primitive Church. Then the Clergy of any jurisdiction were a band of brothers, one family as it were, sustained alike by a common fund, derived from the pious free-will offerings of the faithful. Thus we read in the Apostles' days, that "the multitude of them that believed were of *one heart* and of *one soul*: neither said any of them that aught of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked: for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet: and distribution was made unto every man according as he had need." It is clear from the story of Ananias and Sapphira, immediately following, that none were obliged to give their property into the common treasury; for Saint Peter said to Ananias: "Whilst it remained, was it not thine own? and after it was sold was it not in thine own power?" The common fund, therefore, was made up by the free-will offerings of the faithful; and out of this, the Clergy as well as others who had need, derived their common sustenance. In this, the Apostles were but following the example their Master had set them. For in that little company of the Master



and the twelve there was one purse, which received the offerings "put therein" by them that "ministered to Him of their substance;" and out of this, provision was made for His own and His disciples' needs, as well as for the poor. The same plan was followed for centuries after the Apostles' days, with the most blessed results. As the learned Bingham tells us (Ec. Ant. v. 6.) "Anciently the revenues of the whole Diocese were all in the hands of the Bishop; who with the advice of his Senate of Presbyters, distributed them as the occasions of the Church required. \* \* \* When Presbyters were, in later times, fixed to particular churches or assemblies, in some cities, those churches still had *no separate revenues*; but the maintenance of the Clergy officiating in them was from the common stock of the Mother Church, into which all the oblations of particular churches were put, as into a common fund, that from thence there should be a general distribution." (See also Jeremy Taylor, *Episcopacy Asserted*, secs. 38 and 49. (3.)

By this plan every Diocese was an Associate Mission, in principle and in reality, with the Bishop at its head. Every little band of missionaries, however separated from the rest in place, still felt that they had an impartial share in the practical sympathy and support of the company of the faithful. They were not left to seek that support, mainly in the barrenness of the field that might lie before them, or in "the tender mercies of the cruel," the enemies and strangers to the Cross. They knew whatever their trials, that the ready hand and free heart of the Church would always be with them, equally with all their brethren, and that there was no respect of persons or of places. The most arduous and self-denying labor, requiring the utmost firmness, skill, and practical knowledge of human nature, was not then rewarded with the meanest pittance of all, nor laid upon the shoulders of one lone man, an inexperienced deacon, or ill-qualified priest. But every little band felt themselves strong, not only in the mutual help of various qualities, but also in the bonds of a large brotherhood, every member of which received his impartial honor and reward out of the common fund of the Church's unjudged and pious gifts. Moreover, when the days of active labor were ended, either by infirmities or by death, the Church's loving care did not cease to minister, out of the self-same resources, to the needs of a helpless brother or his widowed-family.

But how is it now, in the Apostolic Church of America? A lone clergyman, perhaps young and inexperienced, perhaps even of proved inefficiency in other fields, is set down in the midst of a spiritual wilderness to contend not only with ignorance and prejudice, but with a half-heathenized civilization, worse to deal with than virgin heathenism itself. Toward his support in this work, he is promised about a fourth or perhaps a third of his necessary maintenance, and the rest he is expected to pick up for himself as best he can, from the scanty produce of hitherto uncultivated or blasted fields. He has no house provided for him to live in, no church in which to gather a flock; and both are hard to get. He is hard put to it, by begging, and every expedient his conscience will allow, to obtain the means wherewith to do his appointed work. The effect is

to place both himself and the missionary work in the position of a mendicant, pleading for reluctant alms, both at home and abroad. Being, the greater part, dependent for his maintenance on his particular cure, the missionary is placed in a delicate position, and one most unfavorable for training the people to liberality in the honoring of the Lord's Priesthood. For his feelings naturally revolt from publishing or pleading for his personal needs; and if he preach plainly and frequently (as he ought to) on the duty and privilege of honoring the ministry, he is understood as pleading in his own personal behalf, and his words produce but little effect. As a consequence, unless he happen to have an able and liberal people, or resources of his own (either of which is seldom enough the case) he is worn with privations and anxieties and this work languishes for lack of means, or is pushed on under constant discouragements. And all this, not because the membership of the Church at large is poor in this world's goods, but simply because the Lord's tithes and offerings have not been brought into the Treasury of the Lord's house, and thence impartially distributed to every man, and to every work, according to their needs. (Mal. iii: 8-10. Acts iv: 34-5.)

Your missionary has been led by his experience to give much thought and study to the difficulties and anomalies of Church work in our land, especially of the missionary work; and has given his earnest attention to every suggestion that has reached him (many of them very valuable) with the view to a remedy. But, as the result of all, he knows of no adequate remedy without a return to the apostolic and primitive plan, by which all Church work, both in its entire plan, and in all its details, was carried on upon the principle of associate labor and common interest; every Diocese being an organized Associate Mission with the Bishop at the head, sending out branch missions to the important centres of radiating influence, all liberally and impartially supplied out of the common fund of free-will offerings, according to their several needs. And the same principle was carried out in the relations of different Dioceses and Provinces, so that the abundance of some became the supply for the needs of others; according to the language of St. Paul to the Corinthians: "I mean not that other men be eased and you burdened: but by an equality that now at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." (2 Cor. viii: 13-15.) This principle of common life and common interest in the Church's work with its necessary concomitant, equitable distribution under Episcopal authority, pervaded its whole system, from its broadest relations, as between different provinces, to its narrowest application to local work within every diocese; so that no man and no work had any lack of a proportionate supply. But the system of the local dependence of every clergyman, and of the separate interests of parishes, everywhere prevalent in this country, is a constant and all-pervading barrier to the Catholic and liberal spirit of the primitive plan, tending in itself to stifle rather than to cultivate, the apostolic sense of common life and common interest in the Church. And therefore, under such a system, inherited from



times of feebleness and disorder, we can hardly expect apostolic liberality in gifts and offerings, as when every Christian was expected to make weekly offerings of love and self-denial, not according to the demands of his particular parish, or of some other particular work in which he could be induced to take a special interest, but every one according to his ability, as God has prospered him, for the honor of his Lord, in the maintenance of His priesthood and the prosperity of His kingdom. The restoration of such a system, I cannot doubt, would tend to restore and to cultivate something of the primitive spirit of Catholic liberality. It would bring about a more equitable distribution of the Church's revenues in the places of greatest need. It would encourage the heart and strengthen the hands of the missionary in his arduous labor, by the assurance of impartial sympathy and help in his work. It would relieve the whole body of the Clergy of their anomalous and embarrassing position, as being directly dependent on the very people to whom it is their duty to preach liberality to the Lord's ministry, and with whom, perhaps, they have already made a bargain at a fixed price. It would enable the Clergy with greater freedom, and far better effect, to train their people to all Christian liberality; and I am firmly persuaded that the offerings of the missionary field itself, would in a short time be more than doubled. It would remove the one grand obstacle to the existence of our effective discipline—the false and shackled position of the Clergy. It would greatly diminish the excessive temptations to resort to popular arts, and doubtful and unbecoming measures for carrying on the Church's work. It would tend strongly to promote “the increase of the ministry,” by removing many anomalies and difficulties in their calling, by furnishing a reasonable assurance of a certain equitable maintenance, as a matter of ecclesiastical right, and not of ambition, bargaining or mendicancy. In a word, it would give back to the Church her apostolic and divinely blessed instrument of work, a priesthood working together in the bonds of one common brotherhood, sustained in common out of the Lord's treasury, of the loving and free-will offerings of the faithful. When that shall be, then may we look again for the Lord's promised blessing upon the tithes and offerings restored to His House; that He will “open to us the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it.”



## EDITORIAL.

### *APPROPRIATIONS FOR 1868.*

Appropriations to Dioceses, Missionary Jurisdictions and Stations, are made by the Domestic Committée for the year only. From January to January, or from the beginning of any month of a year, to the first of January, and are renewed or discontinued, as, in the judgment of the Committee, may seem fitting.

According to their own rules, long in force, at the stated meeting, in Novem-

ber, in each year, the Committee revise their appropriation, with a view to work to be undertaken on the first of January following. Last November this whole matter was referred to a Special Committee to consider and report upon, at the December meeting.

The report of the Special Committee, recommending a considerable reduction of the appropriations was long and anxiously discussed. The result was a still greater reduction than the Special Committee had ventured to suggest, making the total amount pledged for 1868 less, by twenty thousand dollars, than the amount pledged and paid, in 1867. The Bishops of twenty-eight Dioceses and Missionary jurisdictions have been notified of the amounts named for them respectively, and all, who have been heard from, while entirely acquiescing in the action of the Committee, have expressed profound regret for the necessity which demanded it. Some have accompanied their expressions of regret with the statements that the most promising points for establishing the Church, points at which the good work had been auspiciously begun, will, for the present at least, have to be abandoned. All this is deeply deplored by the Committee, but they could not bring themselves to make promises which they saw no way of redeeming. How the pressing need of the several portions of the one broad field are to be supplied is a question which the Committee are unable to answer. They do not deem it wise to send out more agents to make appeals to Churches and individuals.

It seems to them almost certain that, if the twenty-eight Bishops who are embarrassed by the reduction of their appropriations, should visit New York, Philadelphia, Baltimore, Boston, and other smaller cities, presenting their own work, and making their own appeals, large amounts of money would be obtained; enough, and, probably more than enough to meet immediate and most urgent demands. But this would increase the very serious embarrassment now felt in another quarter. The amount raised by the twenty-eight Bishops, would come very largely from sources upon which the Committee depend for ability to redeem their promise of eighty thousand dollars for the current year. The Domestic Committee cannot make bricks without straw any more than our Bishops can. They send their agents over the land in search of it, but they frequently find themselves forced to act simply in the capacity of gleaners, where others, who preceded them, found an abundance; and, at the present time, they are more than anxious lest, after their best endeavors, they fail in delivering the tale of bricks promised for 1868.

Besides, the presence of twenty-eight Bishops at one time in New York, or Philadelphia, or Baltimore, or Boston, all pleading earnestly and successfully for



aid to carry on work in their respective fields, would be very likely to cause some uneasiness in the mind of Bishop Potter, or Bishop Stevens, or Bishop Whittingham, or Bishop Eastburn, as to the influence of so large an amount of the Episcopate on important and tenderly cherished local charities.

What shall be done? Shall the work which God has set us to do in this land be allowed in the future, as in the past, to drag along at a snail's pace? We have seen enough of this sort of dealing with the most sacred of all trusts. Shall souls be allowed to perish, the responsibility of whose salvation is laid upon us in the blessedness of whose salvation we are graciously permitted and lovingly invited to share?

Let us have a wider circulation of missionary information. Let those attend to this, who know how easily it can be done. Missionary information will create missionary interest. Missionary interest will draw forth missionary prayers, and the result of all will be larger and larger offerings, until they finally come to bear a just proportion to the magnitude and importance of our work. As a Church we have pecuniary ability enough, but it is largely unavailable because our faith is too weak and too short-sighted, and because we do not love the Lord our God with all our heart and soul and mind, and our neighbor as ourselves.

As a Church we have not yet mastered the rudiments of our missionary education. God speed the day, when, under the mighty impelling force of faith and love, we shall thankfully take leave of elementary views and practices, and be ready to advance into higher spheres of duty and privilege.

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*"KEPT UP TO THE FRONT."*

On Sunday morning, February 2nd., we addressed the congregation of the Church of the Holy Trinity, Brooklyn, N. Y., on the subject of Domestic Missions, at which time it was announced that the annual collection in aid of missionary work would be made on the Sunday following.

We stated that three years ago we addressed a congregation on the same subject, in the Diocese of Maryland, and that a colored woman, who had been a slave for much the larger portion of her life, and was then serving at ten or twelve dollars per month, after the services were concluded, presented us with five dollars, as her contribution to the good cause; that the year following she sent us five dollars and fifty cents, and that within a few days we had received her third offering of six dollars. We remarked that the Domestic Committee had appropriated for the current year, the sum of eighty thousand dollars, and that they

were not a little anxious lest that amount should not be received, while an offering given by each communicant of this Church equal to that of the humble disciple in Maryland, would make an aggregate of *one million* of dollars.

The next day we received a check of one hundred and five dollars, from an unknown friend—God bless him—with the following letter, which for some purposes, we consider worth more than the check :

“REV. AND DEAR SIR.—The article on “Specials” in the February number of *THE SPIRIT OF MISSIONS*, had stirred a somewhat sluggish spirit to do something more at once for the cause of Domestic Missions. Your sermon yesterday morning clenched the matter, and the writer determined that he would send enough in addition to what the little Church of which he is a member, had already contributed, to make the average for each communicant equal, at least, to what the Maryland negro woman had done for our Lord. The circumstance is mentioned simply as an encouragement to you in your labors to advance the great cause, and in the hope that our people may be constantly kept up to the front by being continually reminded of what is to be done. The amount you will please credit to a member of the Church of Christ, in New Jersey.”

Our unknown friend is quite right in supposing that such tokens of interest in our Missionary-work have the effect to encourage us in such efforts as we are able to make to advance it. We are in daily receipt of such and such-like tokens. We thank God for them. They keep away fatigue. They prevent undue anxiety. They inspire hope for the future, for they speak in unmistakable language of the presence and working of the true Missionary Spirit in many hearts. “In hope that our people may be constantly kept up to the front,” these words have the true Christian ring in them. Let all our Laity come to preach in this way, and to practice accordingly, and then there will be great power in the Church we love and great glory upon it. Let us have more, much more of this style of preaching, and, as in this case, practice to match.

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#### NOTA BENE.

We do not intend to open the pages of our periodical to general miscellanies. We do desire and intend to have our columns full of the best and most helpful teaching, toward the understanding of *missionary work*, and of inspiration for this work's accomplishment. But almost everything that can be said by earnest men in regard to the practical duties of Christians and Churchmen, has its bearing upon this “Great Cause” to which we are specially directed; and so we have gladly observed the interest with which certain very valuable papers—elsewhere editorially appreciated and commended—have been and must be received. Whatever sets the heart aflame, and bids its best love burn upon the altar of



the Church of God; whatever tells of the work to be done, anywhere, everywhere, and teaches *how to do it*; whatever clearly explains the peculiar adaptedness of our Church, for evangelizing "the poor," whom we *must* reach, to whom we *must* preach the Gospel, or lose the Master's recognition; whatever, in short, inspires anew our active love for the work of saving souls for Christ and with Him, helps us on in *our* work—*drives* us on.

We have done well, therefore, in having asked and obtained the writing of a series of articles—the first of which appears in our present issue—whose purpose and intent will be to show more clearly that the Church we *all* love is pre-eminently fitted, as it was intended, for giving the Gospel to "Every Creature." The writer of "The Church for the Working Classes" is one of our "best men." The series of articles which he has begun will have attention, whether we endorse it or not, but lest some may overlook, rather than look into, these communications, we hereby bespeak for them our readers' careful consideration.

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"GOOD ALL AROUND."

Some of our friends assert, that we—not the editorial "we," but the centering scores that work directly for our beloved SPIRIT OF MISSIONS—have resolved ourselves into a Mutual Admiration Society. Be it so! We are bidden to "love one another." But if the good Bishop of Arkansas were a *stranger* to us, the single letter he contributes to this number should secure him a chief seat in our organization. For he helps us ask the simple question, is not *our* Society for the Propagation of the Gospel worthy of a place in the *affections* of the American Church? Read his letter, and you will know what we mean.

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"THE MAGIC OF REALITY."

"THESE quoted words form the title of somebody's "lecture"—we forget whose. They give us the starting-point we seek in our desire to call the attention of our readers to a certain series of communications which have had place in THE SPIRIT OF MISSIONS for the past year, and longer. These letters, introduced—always forcibly and pertinently—by "H." cannot but have attracted the notice of their readers, as giving us all *new ideas* (to our *shame*, almost, be it spoken!) in regard to Christian work; as giving, also, wonderful encouragement to those of us who really desire to work for our Master and Saviour, but who do not quite know how to begin. Let us say at once and here—lest it be

forgotten—if you, reader and brother, have not read these articles, turn back and read them now, *all* of them. If you are willing to trust us as advisers, *read them before you sleep!* They will shame you, perhaps; they will teach and encourage you, surely. For in them you shall see illustrated the “Magic of Reality,” and through these letters, you shall by God’s blessing, be helped to “perceive and know what things you<sup>e</sup> ought to do.”

“The Magic of *Reality*,” or—to carry the thought beyond the secular and common suggestions of our quotation, the wonderful, miraculous power of the Holy Spirit of God, when men will “*utilize*” this power, when they will but make the *simplest* channels for its marvelous course and current—this is a somewhat which is comparatively unknown—alas!—in our day.

A large part of Church work, doubtless, is well directed toward securing a *growth in grace* among those who have put on Christ—the children, the beginners, those who need to be taught how best to use the means of grace toward a full, a fuller, enjoyment of “the hope of glory.” But in our land and in our times—when and where, indeed, has it been otherwise?—a *larger* part of Church work is distinctively and decidedly *missionary* in character. Brethren and friends, we have on our hands the fulfillment of the duty of seeing to it that the Gospel is preached to every creature, and, so far as is in our power, of doing this duty ourselves. Strangers to the covenant of promise are brought, by God’s Providence, constantly within our sight and within our reach. Colorado is two thousand miles away; China and Africa are farther off still; the Freedmen are distant and inaccessible to many of us; but there are very few of us who are not so placed that creatures who *need* the preaching of the Gospel are at our very doors, within sound of our church-bells, in our employ, belonging to our families. And now, *why is it that*—as is true, certainly—we do not *attempt* even, to give them the Gospel? Is it because we have not the “reality” of the spirit of our Saviour in our own hearts? God grant that *this* may not be the reason! No; it is—so we think—because we do not know, have not learned, that a simple, earnest seeking of souls, in Christ’s name and for His sake, is always abundantly, marvelously, gloriously blessed! The *simple* seeking, the same *natural, earnest, urgent* proposal of divine truth which we give to the naming of the needs and choices of common intercourse—this is all the secret of it. And if we, in “reality,” desire that others shall taste and see how gracious the Lord is; if we would see souls, for which *our* Saviour died, brought into the Church which He established and we love; if we see around us, near us, those who are living and dying—and to *look* is to see them—without

hope and without God in the world, and are restrained in our wishes to keep them by our ignorance of the means and methods of approaching them; these letters which "H." has kindly placed before us, will serve at once to illustrate methods and to help us ease our consciences—if we have any!

We can hardly allow ourselves to make comparisons, but we must say that we have read the letters contained in recent numbers—the fourth appearing in this present issue—with especial interest. *They have helped us*; they have *constrained* us; and we are speaking from the heart as we commend them—with all the rest—to the serious, prayerful attention of our readers.

Our Church may well most heartily thank "H." and his co-laborers for having given us—and more is to be given—the most *real* illustrations of Christian work that have ever had place in any such publication as ours.

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#### HARD TO EXPLAIN.

WE sent THE SPIRIT OF MISSIONS, for the year 1867, to *six hundred and sixty-two* Rectors, not one of whose parishes contributed a farthing to the funds of the Domestic Committee, the Foreign Committee, or the Freedman's Commission. How the Rector of a parish, large or small, rich or poor, can, with a good conscience, receive and read so valuable a missionary magazine as THE SPIRIT OF MISSIONS, during a whole year, and not be moved to ask his people to contribute according to their ability to either of the departments of our missionary work, is very hard for us to explain. We think it fair to assume that these six hundred and sixty-two Rectors had in their collective cures at least *sixteen thousand* communicants, which would give an average of less than twenty-five to each. *Sixteen thousand* communicants, not presented by those ministering to them, and charged with their right training in all good works, with an opportunity of contributing a dollar to the general missionary work of the Church during an entire year! Who will explain this? It is too hard for us. The six hundred and sixty-two copies of THE SPIRIT OF MISSIONS sent to the Rectors here referred to, cost very nearly *one thousand dollars*. Was this money well expended? Where are the fruits of this expenditure? Will the Church at large be likely to justify the Committees having this matter in charge, if they continue it during another year? Who will answer these questions? There is not a parish in the land so poor as to be unable, without prejudice to local interests, to make small offerings to our general work. There is not a parish in the land, however weak, that would not be made stronger for local work, by having our general work warmly and frequently presented to it, and by contributing to the good cause their sympathy, their prayers, and their alms, according to the ability that God has given. If the Rectors of any of our non-contributing parishes may wish to give extensive circulation to arguments against the truth of these propositions, the pages of THE SPIRIT OF MISSIONS shall be placed at their command.





## DEPARTMENT

[OF THE]

# YOUNG SOLDIERS OF CHRIST

*For the Spirit of Missions.*

RICHARD MORTON:

OR,

MISSIONARY LIFE AND WORK.

### CHAPTER II.

I suppose that the long voyage would have been counted by some as no small part of the difficulty to be met with at the beginning of our missionary life, but Richard and I both loved the sea, and those weeks spent upon the deep waters, were a great blessing to us; for, in the midst of this rest from the ordinary routine of the life on shore, and surrounded by the solemn influences of that mighty deep, we gained new courage and strength for all that was before us. They were not weeks of idleness however; Richard had books enough to employ many hours, and besides this, he continually found ways of using his influence for the good of those who were with us, especially the sailors and the children. How well I remember seeing him every evening, surrounded by bright-faced little folks, some sitting on chairs and benches, some on coils of rope or anything else that was near, one darling on each knee, and others standing with their arms about

his neck, while he told them stories and sang or played games with them. Often his stories were the wildest sort of fairy tales, and his songs only lively ballads; he did not always teach directly, but I do not think that the children ever left his side without some new impulse and desire to please the dear Father whom he served. As for me, following his example, I too kept up my reading to some extent—I had always read with him a good deal, for I had no mind to have my husband get so far in advance of me, that I should be no companion to him; I had no ambition to be his equal, which would have been simply a wish for what was impossible, but I believe that God has given to us women a certain quickness of perception which would enable most of us, if we desired to do so, without neglecting our womanly duties, to give such intelligent appreciation and sympathy to our husbands as should help them much in their mental work. Then I had my baby to take care of, and many a little interest to occupy me from day to day. But I must not linger over the events of those weeks, for I have promised to give an account of our mission work at the West, and I must hasten onward to the fulfilment of my promise.

Early one morning we landed in San Francisco, where we made but a short stay before taking passage again in a steamer for Portland, Oregon. At this latter place, we were most warmly welcomed by good Bishop Scott. We had never met him before, but I saw at once that he and my husband would be firm friends, and he completely won *my* heart by his kindness to baby. But we were not at our stopping place yet. A few days after our arrival in Portland, the Bishop helped me into a stage, Richard placed baby in my arms and then took his own seat beside me, and before many minutes passed we had said good-bye to our new friends, and were again journeying toward our unknown home. After riding all day, we stopped, late in the evening, at a house by the roadside. As I followed my husband into the one room where we and other travellers were expected to pass the night, my heart sank within me. The room was close and hot, and there was a smoking iron pot over the fire, wherein our supper was in course of preparation, and from which the steam was almost suffocating. But worse than this, three or four men sat before the blazing fire, drinking and singing noisily, and mingling the fumes of poor tobacco with the other disagreeable odors. I looked first at baby and then at my husband. The exclamation, "O! Richard, I cannot keep baby here all night!" was upon my lips, and the tears were starting to my eyes, but that look at my husband restrained me. I saw from his face how worried and annoyed he was already, and, of course, it was no time for me to complain. He found a seat for me—a rough bench of home-made manufacture—and then proceeded to open a window and let in a refreshing draught of air. The men looked round at this, but seeing baby and me said nothing. "Now, Meta, we will see what can be done for the night." "Could we not sleep in the stage?" I asked. "If nothing better offers," said Richard, "I suppose you must; never mind, we will be at home to-morrow." At home! how the word went through my heart, and what a sadness it left there. "Why!" exclaimed my husband suddenly, "there is really a woman! Meta, I should not

wonder if this establishment proved to be a great hotel, with *two* rooms after all." As he spoke, a short, stout, motherly personage, *comfortable* looking notwithstanding the discomforts around her, entered the apartment. I started from my seat, and acting upon impulse, laid my baby in her arms. Little Nellie had been crying a minute before, as well she might, but now, she looked up wonderingly into the good-natured face and smiled. "Pretty dear," I heard murmured over my baby, and then the woman turned to me, and said, "come with me, honey." My husband was not allowed to follow, but I felt sure that he could take care of himself; so we exchanged congratulatory smiles, and I left him. The place to which we went—the private boudoir of my friend—as Richard and I always called it afterwards, was a little shed-room, neatly white-washed and containing two chairs and a clean and comfortable, though coarse bed. Here I had my supper and here I sat for a couple of hours, talking and really enjoying myself; and my hostess, Mrs. Simmons, was thoroughly happy. It was she who undressed my Nellie and put her to sleep, and I wondered at first to see the shy little creature take so readily to this stranger. I did not wonder long, for when the good woman, whose heart was opened by the touch of those baby fingers, told me something of her history, and of the home which she had left in the East to follow her only son to this wild country, and how she had gone with him from place to place and tried everywhere to make a home for him that he might not care for evil ways, and how, as she proudly said, "he had turned out as fine a young man as there was in the Territory," I could not think it strange that this loving, simple heart had proved irresistible to my little one, as it had to me.

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## MISSIONARY CORRESPONDENCE.

### ALABAMA.

#### TUSCALOOSA.—REV. JOHN D. EASTER.

REV. AND DEAR SIR:—My missionary-work has been much hindered during the last two months by sickness, but I have done enough to develop the extent of the field, and the greatness of its needs. The region in which I am "missionary at large" extends from the Tombigbee River, to the Selma, Rome and Dalton R. R., a distance of one hundred miles from west to east, and about the same from north to south. In this district the most important town is Tuscaloosa, where I have my head-quarters. The Church has been established here for thirty years, and when Tuscaloosa was the capital of the State, this was a strong and influential parish. But the tide of commerce turned in other directions, and the total ruin of the planting interest has reduced the handful of Churchmen who remain here to poverty, so that the parish has now a struggle for existence, and would speedily die out but for the self-denying zeal of a few of its members. To this parish I have devoted the greater part of my time and shall continue to do so during the winter, when the condition of the roads



renders travel very difficult. The plans which we had formed for the organization of an Associate Mission at this point have failed for the present, because of the total want of means in the country to carry on such a work. A step has however been made in this direction by the organization of Church-schools for boys and girls, under the care of Rev. I. H. Meili, by whose assistance I have also been able to continue the daily service, which has been kept up for two years past, and to establish the weekly celebration of the Holy Communion. The seats in the church are entirely free, and but for the destruction or stagnation of all sources of prosperity it would be well supported by offertory. The University of the State, which was burned near the close of the war, is now being rebuilt. When this is re-opened, the importance of this parish, as a nursery of the Church, will be greatly increased.

But no words can give you any idea of the destitution of this unfortunate country. The church is falling to decay for want of means to repair it, and the young men who ought to be preparing for the ministry must labor for daily bread. Some who had offered themselves as candidates for Holy Orders have been compelled to abandon the idea and devote themselves to secular pursuits. Hundreds of young people are growing up in ignorance, for want of means to obtain the commonest education.

The Selma, Rome and Dalton R. R. runs through the Cahaba coal field, a country abounding in mineral wealth, and destined to become, at no distant day the wealthiest and most prosperous portion of the State. The depressed condition of all branches of industry, and the want of capital, now retards the progress of the mining and manufacturing enterprises scattered through this region, but at several points there are large collections of people whose only chance of knowing the Church is through the occasional services which your missionary is able to supply. The managers of all of these works are Churchmen, who are anxious to have regular and continuous ministerial services, but their embarrassed condition prevents them from giving much pecuniary aid, and there are no men offering for this difficult but promising field. At every place I have visited I have met a cordial welcome, not only from Churchmen, but from people of the various denominations. Never was there a more open door for the Church to the hearts of the Southern people.

At Irondale, in Jefferson county, I found nearly two thousand people collected around the iron-works, most of them deplorably ignorant, and without any sort of pastoral care or any opportunity of hearing the Gospel except from itinerant preachers nearly as ignorant as themselves. The spiritual condition of these people is very sad. At Elyson, seven miles from these works, the church has been kept alive for many years by the zeal and industry of one or two families, although they have sometimes not seen a clergyman for three years together. I found there seventeen communicants, and a Sunday-school of seventy scholars, well supplied with Prayer-books and standard Church literature obtained by the exertions of a single family. The responses in the service would put many a city congregation to blush.

The great draw-back to all Church work in this country is the total want of prosperity, and the hopelessness of the people. They grow poorer every day, and every effort to retrieve their fortunes has ended in fresh disaster. The struggle is now for bare existence. One of our pressing needs is for books which will diffuse information about the Church, and speak when the missionary is gone.

To give you the details of my work at various points would extend this report beyond moderate limits. I will endeavor in my next letter to inform you of the condition and prospects of the Church at the most important stations. A large part of my work is in seeking out the communicants of the Church scattered over a wide extent of country, many of whom have not seen a clergyman for years. The warm greeting which the minister receives shows how welcome his visits are to these scattered sheep. I have already found over fifty communicants who were not reported as belonging to any parish. The Bishop has promised to accompany me in a tour through my district, as soon as the state of the roads will permit. Candidates for Confirmation are awaiting him at almost every point.

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### ARKANSAS.

HELENA.—REV. OTIS HACKETT.

REV. AND DEAR SIR: Within you have my Statistical Report for 1867. It shows no Confirmations, Bishop Lay, much to our regret, having been unable to visit us during the past year. I cannot report much progress. We have held our own, and that is about all; but as much, perhaps, as could reasonably have been expected, more than others have done. Of the five Protestant congregations which once flourished here, each with its house of worship, ours is the only one where there is any pretence of regularly maintaining Divine service. The two Presbyterian Churches have gone utterly down; their houses remain in a pitifully dilapidated condition, but their membership is hopelessly dispersed; and in the Baptist and Methodist Churches, services are held only occasionally. This is said in no invidious, much less boasting spirit, for, but for outside help, we should have gone down too; and in a town of four thousand inhabitants, there would have been no place where the public worship of God was regularly observed. To the liberality of the Committee and their warm-hearted supporters we owe it, that there is one place in Helena where the Lord's Day is observed in a manner befitting a Christian people.

But what of the *future*? you ask. Are we never to get beyond *in statu quo*? never to be able to stand alone? I don't know. I can promise nothing. The future is very dark. Our condition is deplorable, well nigh hopeless at present, but it threatens to be infinitely worse.

Let me speak out. You require of your missionaries such "statements," as

will furnish you with an "accurate knowledge" of the condition, "physical, moral, and religious of the Mission committed to your care." Let not your missionary be blamed, if, in complying with this demand, he is compelled to make unpalatable statements. I must describe things *as they are*, or not at all. You want "facts," and if the facts be disagreeable, I cannot help it. I do not like them myself; but it is better to recognize than to ignore them; better truly to state than to withhold or disguise them.

Your sympathies, I doubt not, are often stirred by accounts that come up to you of the social and political disorganization, destitution, and suffering existing in this forlorn section of our country; but *the half has not been told*. You must needs be upon the ground, and see and hear for yourself to appreciate our condition.

Our planters were badly enough off at the close of the war, without available means and deeply in debt as most of them were, their fences destroyed, stock killed off, the levees down, and in many instances their gins and houses burned up; but they had left them their lands, credit, and hope. They borrowed money, hired negroes, and went to work. But there was a screw loose: the negro was now his own master, and worked or played, came or went as he pleased. He was no longer an efficient or a reliable laborer. A bad crop and a dead loss was the result of the year's operations. But there was no thought of giving up; cotton brought a good price, merchants were still willing to furnish supplies upon credit, and the negro, it was hoped, having learned that his support depended upon his labor, would be more industrious in future. But again the hopes of the planter have been disappointed; shabby crops have been made, and, to complete his ruin, cotton brings one-half less than it sold for last year. The result, or one of the results, will be the abandonment of cotton planting. There is no choice. The planters are without means and *without credit*. They cannot employ the negroes, for they cannot feed them. They cannot even, many of them, obtain necessary food and clothing for themselves. Already there are white families in this country, once in affluent circumstances, who rarely taste a bit of meat, and to whom tea and coffee are forbidden luxuries. And the worst of it is, there is nothing encouraging in prospect. The planters are utterly disheartened. Seemingly every resource is exhausted, every earthly dependence gone. Of course, the town suffers with the country. Trade has almost ceased. House after house has been closed. Merchants are not making their rent. There is no money to buy goods, none to pay debts.

But what the negroes are to do, is the problem that especially troubles and alarms us. The population of this (Phillips) county is about eighteen thousand; six thousand white and twelve thousand colored. At least seven thousand of this latter class are, or speedily will be, without employment, without means, and without food, except as they beg or steal it. In Chicot county, where I occasionally visit, the state of things is still worse, for the negroes there in comparison with the whites are as ten to one, and the destitution is even greater than here.



All is being done by ourselves—and will be done—to meet this appalling exigency that can be done. Action has been taken by the city council, and relief committees appointed to provide as far as possible for the wants of the suffering about us. But the supplies thus furnished will be distressingly disproportioned to the demand. All that we can do, *and live*, will be but as a drop in the bucket. The authorities have therefore appointed a committee to make known our condition to the charitable abroad, and earnestly to invoke their assistance, especially in behalf of our colored population.

The condition of the blacks is pitiable indeed. My heart bleeds for them. Poor creatures! it is hard to witness their sufferings, trying to compare their present wretched, hopeless condition with what it was but a brief half-dozen years ago. *Then*, bad as slavery was, they were warmly clothed, well fed, comfortably housed, cared for in sickness, and kindly ministered to in childhood and old age; *now*, compelled to shift for themselves, it seems as if they must perish, for they are as improvident and reckless of consequences as children.

I do not anticipate any bloody rising of the negroes, notwithstanding the air is full of rumors to this effect, and there is throughout the community a general feeling of uneasiness, and oppressive sense of insecurity. *If they can only be fed*, I believe we are safe. Starvation alone in my opinion will drive them to acts of violence. The negro is by nature kindly and peaceably disposed. There is not half the *fight* in him that there is in the white man. He is less irascible, less revengeful; more patient, more forgiving. His weaknesses are lying and stealing, rather than robbing and murdering. But he is ignorant and impulsive and, driven to desperation by absolute want, or under the leadership of unprincipled whites, there is no predicting what might ensue. And here is our danger. May God in His mercy help us—and incline our friends to help us—to *tide safely over the terrible crisis that is upon us*.

I have been thus full in the description of our condition “physical,” because it seemed to me indispensable in order to an “accurate knowledge” of our condition, moral and religious. If the Church is to be kept alive here, it must be—as you will readily perceive—through missionary aid; and to suffer it to go down in this trying crisis would in my opinion be a grave calamity. If ever a people stood in need of the *supports* of our holy religion, it is the people of the South. They can rely on little else. The Christian’s hope is with most of them their only hope, and even this—strange as it should seem—they are in danger of casting away. I was not a little pained, on a recent visit to Chicot, at witnessing the religious deterioration of the community. Everywhere, even amongst the most intelligent, and professing Christians, I discovered evidences of lurking unbelief, of a general distrust in Divine Providence, and in too many instances of a dreary settling down into a desponding and atheistic fatalism. But they are without religious privileges; no man cares for their souls, and tried and tempted as they are, torn and distracted by sordid cares and perplexities, with no one to break to them the bread of life, and to hold up before

them that *hope* which is like an anchor to the soul, sure and steadfast, it is no wonder that they are in danger of drifting upon the dark rocks of infidelity.

If it is different here—and it is—we know what has made us to differ—*laus Deo*—and are grateful accordingly. Do not, therefore, we beg of you, abandon us in our extremity; sowing in tears, though we now are, the time may come when it will be permitted us to reap in joy.

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### MICHIGAN.

BURR OAK.—L. H. CORSON.

REV. AND DEAR SIR.—In this annual report of my mission at Burr Oak I would respectfully state that I have until recently officiated regularly every alternate Sunday. About the first of November, the Baptist house of worship, which we had occupied from the beginning, passed into the hands of the Presbyterians, and we were reduced to the alternative of giving up our services entirely or of making a vigorous exertion to build a church. We chose the latter alternative. A beautiful and eligible lot, eighty feet by one hundred and twenty feet, has been donated for that purpose, and a liberal subscription made by the people for the erection of a small, neat edifice. But as the Church people of Burr Oak were not able to meet the entire expense, I have been employed for the past two months, with the advice of the Bishop, in collecting funds for that purpose among the liberal Churchmen of Detroit, and other places in the Diocese. The sum required is now nearly complete, and I hope to have the pleasure of reporting to the Committee, within a few months, the erection of a nice little church, where in future years, it is hoped many will be born into the Kingdom of Heaven. In the meantime we have secured a public hall for our services, which we can hold until our church is ready for use. Last Sunday, I occupied it for the first time.

We have met with much persistent opposition, but when it was understood by the population that we seriously thought of building a church, and were certain of success, all opposition seemed to cease, and all deep-rooted prejudice apparently died out. At present our prospects of building up a permanent congregation are fair. No body of Christians is more respected than ours. I have strong hopes, that before the close of the present year, I shall be able to give a good account of my mission at Burr Oak.

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### MINNESOTA.

SHAKOPEE.—REV. E. P. GRAY.

REV. AND DEAR SIR:—As I have now spent ten years in missionary work in this place, I have thought it might be of some interest to the Church, to give a summary of the work done.

When I came, under the direction of the venerable Bishop Kemper, in November, 1857, I found a parish already organized, consisting of six or eight communicants, and a congregation of forty or fifty persons. There was an unconsecrated chapel, a slight and uncomfortable building, twenty feet by thirty—situated on the only business street, and, at length, almost hidden from view by the stores and saloons rising on either side.

The first services in the town, I believe, were commenced in June, 1853, in the upper room of a warehouse on the river bank. In September, 1854, the first missionary renounced the ministry, but remained connected with the parish about eight years after. The Rev. Mr. Wilcoxson, the indefatigable pioneer, in his pedestrian travels up and down the Minnesota valley, visited this parish once in four weeks, till November, 1855. He was succeeded by the Rev. Mr. Peake, till September, 1856. During the interval before my coming, occasional services were given by several clergymen, including Mr. Breck, to whom the town proprietor gave two lots for the church, which form the site of the present church property.

When I came, the population of the place was four or five hundred, and has increased to about fifteen hundred. One half, or more, have always been Germans and Romanists. There have been a few Lutherans and German Methodists. The Presbyterians had the first religious society and meeting-house, and the Methodists have been constantly represented. The Baptists have made several attempts to maintain a preacher. Notwithstanding these various religious agencies, the American population has been of an irreligious character, mingled with a great deal of recklessness, dissipation and open infidelity.

Such was the field, and such its antecedents. The summary of my work for the ten years, is as follows: infant baptism one hundred and thirty-three; adults seventeen; total, one hundred and fifty; confirmations forty-four; marriages fourteen; burials thirty-seven; communicants, present number twenty-two. This summary includes my official acts in Spring Lake, Carver, and Eden Prairie. Of forty-one persons confirmed in the present limits of the mission, only seventeen remain; which illustrates the fluctuating character of our population, and shows, in part, why the parish has not made greater increase. The larger part of those confirmed made their acquaintance with the Church here, and some who have removed elsewhere are still earnest Christians, and faithful to the Church. Indeed, the loss of such has been exceedingly severe. Of the eleven persons confirmed in 1858 only two now remain.

The total offerings for the same period have been one hundred and seventeen thousand, nine hundred and ninety-five dollars, of which your missionary has received toward his support, sixty-four thousand, one hundred and seventy-five. There have been no pew-rents, and no subscriptions, in addition to these, except for building purposes. This was the sole revenue of the parish.

In May, 1861, ground was broken for building a parsonage. This necessary work was commenced in faith, our resources being too slender to meet half the



outlay required. But with the aid of kind friends abroad, the work was accomplished. On Thanksgiving of the same year, the parsonage, a neat and comfortable home, was first occupied.

The next work that required to be done was the removal and rebuilding of the chapel. Of this undertaking, for the sake of economy, I was myself the architect. As a partial resource, we had the proceeds of the sale of the lot on which the chapel stood, five hundred dollars, and a little fund of one hundred and eight dollars previously collected. In the new plan, the building was lengthened ten feet, making it twenty-by-forty, a porch was added in front, the vestry enlarged from the dimensions of a corner-cupboard to comparative roominess, new windows furnished, made by Carse, of Chicago, the walls and roof made double throughout, for protection from extreme weather, and a ceiling of boards and battens substituted for plaster, and lastly a furnace chamber, built under the upper end of the nave. Separate from the church, at a little distance from the chancel, was placed a covered bell-tower. In the Fall of 1862, the foundation of the new church was laid on the same premises with the parsonage. At this time occurred the Indian outbreak, which set this whole region in a ferment. We were also short of funds, being still in debt for the parsonage. It was therefore deemed best to wait till Spring, and in the meantime seek for aid, and procure the lumber. Accordingly, on Easter Monday, 1863, the workmen commenced taking down the chapel, and removed the material to the new site; and on St. John Baptist's day, the church was happily consecrated by the Bishop, six Rev. brethren being present. The expenditure on the parsonage up to August 15th, 1862, was \$1374.05: on the church up to August 1863, \$1054.22 total, \$2428.27. The receipts were, for church lot, \$500, fund \$108.49, subscriptions for parsonage, \$205, subscription and offerings for church, \$161.405; total, from Parish, \$974.89. From friends and correspondents, \$781.50; through Bishop Whipple, \$200. Total of receipts, \$1956.39. The balance was the missionary's contribution.

For several years, I had been anxious to establish a parish-school, but no building or room could be procured for the purpose. At length, a year ago last Summer, I had the opportunity to obtain, by private purchase, a dwelling-house adjoining the church premises, at a moderate sum, and on easy terms. This I secured, and made it subject to purchase for the church at the original cost, and that of the added improvements. In September, 1866, the school was opened, and has been in successful operation, and has now commenced its fifth term. The Creed and the Lord's Prayer, the Psalter, and a selection of collects are in daily use in the school, and the Epistle and Gospel are Scripture reading lessons for the week. I am satisfied it is a most valuable auxiliary to the Church's work. A small sum has been received for the purchase of the property, and it can now be secured to the Church, for the moderate sum of seven hundred dollars.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1st to February 1st, 1868:—

## MAINE.

Camden—St. Thomas'.....	5 00	
Portland—St. Luke's.....	33 50	
Wiscasset—St. Philip's.....	11 00	49 50

## NEW HAMPSHIRE.

Charlestown—St. Luke's, of which from S. S., \$5.11; for Missions in New Hampshire.....	17 00	
Dover—St. Thomas', of which for Bp. Tuttle, \$5; from S. S., for same, \$21.75.....	70 00	
Portsmouth—St. John's, special for New Hampshire.....	57 00	144 00

## VERMONT.

Guilford—Christ.....	6 50	
Montpelier—Christ, for S. L. B. Fund...	14 20	
Norwich—St. Barnabas.....	3 60	
Rutland—Trinity, a Communicant for Bp. Tuttle.....	5 00	29 30

## MASSACHUSETTS.

Boston—Advent, Miss Sheafe.....	30 00	
" St. Matthew's, a thank offering,	5 00	
Cambridge—Christ, "G" for Bp. Lay....	100 00	
Charlestown—St. John's.....	10 00	
Fall River—Ascension S. S., for Bishop Randall, Building Fund,	4 00	
Great Barrington—St. John S. S.....	11 72	
Croton—Mrs. Catharine Kip, for Rev. T. A. Hyland.....	2 50	
" E. H. C., for Rev. J. B. Gray....	5 50	
Millville—St. John's, for S. L. B. F.....	5 00	
New Bedford—Grace.....	35 00	
Northampton—St. John's, for Bishop Tuttle.....	12 75	
Worcester—All Saints.....	51 00	275 47

## RHODE ISLAND.

East Greenwich—St. Luke's.....	23 00	
Newport—Trinity, of which for Nashotah, \$10.50; for Bishop Whipple, \$10.....	20 50	
Providence—Grace, part Adv. coll.....	19 00	
" St. John's, a member monthly contribution....	6 00	
Warren—St. Mark's.....	28 00	
Woonsocket—St. James'.....	20 00	116 50

## CONNECTICUT.

Ansonia—Christ.....	16 00	
Bridgewater—St. Mark's.....	9 87	
East Haddam—St. Stephen's, for Bp Tuttle.....	20 50	
Fair Haven—St. James', of which from S. S., \$13.25.....	38 25	
Greenwich—Christ, for Rev. M. Hoyt...	12 00	
Hartford—A thank offering.....	5 00	
" Good Shepherd.....	50 00	
" " M. J. W., for S. L. B. F.....	15 00	
Litchfield—St. Michael's, for Rev. M. Hoyt.....	21 14	
Moriden—St. Andrew's.....	45 61	
Middletown—"Cash".....	6 00	
Morroe—St. Peter's.....	5 25	
Milford—Lily and Lulu's Missionary Box for Bp Tuttle.....	4 70	

Northford—St. Andrew's.....	6 50	
New Haven—Trinity, of which for Rev. S. D. Hinman, \$20.....	183 00	
" St. Paul's, for Rev. M. Hoyt.....	76 25	
New London—St. James', for Bp. Clark- son.....	400 00	
" St. James' S. S., add for Bp. Tuttle.....	19 00	
Plymouth—St. Peter's.....	16 00	
Poquellanock—St. James', for P. C. M., \$4; for Bp. Tuttle, \$1; from S. S. for same, \$3,	8 00	
Portland—Trinity.....	20 00	
Stamford—"A. A. H.".....	8 50	
" St. John's Ladies' Mission. Society for P. C. M.....	50 00	
Waterbury—St. John's, Mrs. E. S. Clarke for Bp. Tuttle.....	50 00	1085 47

## NEW YORK.

Albany—St. Peter's, a member for Rev. Dr. Breck.....	5 00	
Annandale—St. Stephen's College for Bp. Tuttle, \$40.65; for P. C. M., \$13.85.....	54 50	
Brooklyn—Emmanuel, part.....	193 92	
" Grace, of which for Bishop Clarkson towards build- ing a Church, \$1000; for Bp. Tuttle, \$250; for Bp. Neely, \$75; for Texas, \$50; for Nashotah, \$250; for Faribault, \$250.....	4375 00	
" Holy Trinity, Bertie Gordon for Rev. F. Moore, \$2; Rev. T. A. Hyland, \$2....	4 00	
" St. Luke's, "W. H. F." for S. L. B. F.....	25 00	
" J. J. D. for Utah.....	5 00	
Burnt Hills—Mrs. Osborne and Mrs. Betts for S. L. B. F....	11 20	
" Calvary S. S. for S. L. B. F.....	5 00	
Croton—St. Augustine.....	59	
Charlton—St. Paul's, S. S. for S. L. B. F.	5 00	
Cooperstown—Christ, of which for Bp. Tuttle, \$5.....	35 00	
Cambridge—St. Luke's.....	10 25	
Flatbush—St. Paul's, for Bp. Clarkson..	83 00	
Manhattanville—St. Mary's.....	85 00	
" St. Michael's.....	13 00	
Monticello—Willie and Addie Tre- maine's Mission. Box....	1 50	
New York—Calvary S. L. R. New Year's offering.....	100 00	
" Epiphany for S. L. B. F....	10 00	
" Grace a Lady of which for Rev. J. B. Smith, D. D., \$50; for S. L. B. F., \$100,	150 00	
" Incarnation, of which for Bp. Randall, \$100; for his Training School, \$50,	702 92	
" St. Clement's, of which Bp. Clarkson, \$40; Bp. Whipple, \$30; for Southern Missions, \$50.,	234 00	
" St. Clement's, a Church- man.....	15 00	
" St. George's Chapel.....	10 00	
" St. John's Chapel, in part,	199 20	
" St. Paul's Chapel.....	300 00	

<i>New York</i> —Trinity, in part .....	223	31
“ Trinity Chapel, in part.....	622	11
“ Transfiguration for Bishop Clarkson.....	175	00
“ “E” for Rev. E. P. Gray.....	75	00
“ “F” for Bp. Clarkson.....	100	00
“ Cash.....	6	00
“ A Friend for Rev. J. B. Gray.....	13	00
“ “P. H. H.”.....	50	00
“ Anonymous.....	10	00
“ D. A. Cushman.....	25	00
“ “R”.....	20	00
“ “C. W. O.” for Bp. Raudall, \$50; Bp. Tuttle, \$50.....	100	00
“ Anonymous for Rev. J. M. Pringle.....	2	00
“ Donation from P. Lorillard, through Treasurer of the Foreign Commit- tee.....	500	00
<i>Edgessburgh</i> —St. John’s.....	50	00
<i>Poughkeepsie</i> —Holy Comforter, add’l.....	25	00
“ St. Paul’s, of which for Bp. Tuttle, \$20; Rev. M. Hoyt, \$10.....	102	84
<i>Staten Island</i> —St. Paul’s.....	5	00
<i>Troy</i> —St. John’s.....	130	38
“ Christ, a Member.....	5	00
<i>Williamsburgh</i> —Christ, of which from a Soldier in U. S. A., formerly a scholar in S. S., \$10.....	42	38 8861 10

WESTERN NEW YORK.

<i>Brockport</i> —St. Luke’s, M. J. H. for Bp. Tuttle.....	10	00
“ St. Luke’s, D. H.....	2	00
<i>Buffalo</i> —From Young Soldiers of Christ, Mrs. R. H. Haywood, for dif- ferent Domestic Fields.....	4	00
“ Willie and Charlie Kip for Rev. T. A. Hyland.....	50	00
“ Rev. T. A. Hyland.....	2	00
<i>Castile</i> —E. R. C. for Bp. Tuttle.....	10	00
<i>New Hartford</i> —St. Stephen’s.....	8	41
<i>Piffard</i> —S. S. Children.....	1	50 87 91

NEW JERSEY.

<i>Belleville</i> —Christ, Little Girl’s Mission. Box.....	1	00
<i>Bloomfield</i> —Christ.....	11	00
<i>Burlington</i> —“Conductor” for S. L. B. F., 5 00	5	00
<i>Eatonstown</i> —St. James’ Memorial.....	9	00
<i>Freehold</i> —L. S. V. for Bp. Clarkson, \$10; Bp. Tuttle, \$10; Bp. Randall, \$10; P. C. M., \$10.....	40	00
<i>Jersey City</i> —St. Matthew’s, for Bishop Clarkson.....	30	15
“ Grace.....	5	00
<i>Long Branch</i> —St. James’, for Bishop Tuttle.....	8	25
<i>Moorestown</i> —Trinity, for Western Mis- sions.....	8	00
<i>Mount Holly</i> —St. Andrew’s.....	20	50
<i>New Brunswick</i> —St. John’s, part.....	10	00
<i>Newark</i> —House of Prayer, to help pay stipend of Rev. O. P. Thacker- era.....	124	50
“ Grace, add’l.....	10	00 282 40

PENNSYLVANIA.

<i>Bellefonte</i> —St. John’s, Mission. Box G. and E. H.....	3	05
<i>Derry</i> —St. James’.....	2	30
<i>Emporium</i> —Emmanuel.....	10	00
<i>Germantown</i> —St. John Baptist S. S., for P. C. M.....	30	00
“ St. Luke’s, for Bp. Clark- son, \$200; for Bishop Whipple, \$100.....	300	00

<i>Lower Dublin</i> —All Saints S. S., for Bp. Vail.....	10	00
<i>Oxford</i> —Church Trinity, collected by private Munns, for Bishop Tuttle.....	5	00
“ Crescentville S. S., for Rev. S. D. Humann.....	10	00
<i>Philadelphia</i> —Calvary of which from S. S., \$917.....	14	17
“ Calvary, H. W. Bonnell, for Bp. Lay.....	2	40
“ Christ, of which for Ne- braska, \$10.....	829	65
“ St. Luke’s, of which for Colorado, \$39.....	516	82
“ St. Peter’s, add’l.....	100	00
“ Booth Children.....	1	28
“ White Marsh, St. Tho- mas.....	28	29 1362 96

PITTSBURGH.

<i>Pittsburgh</i> —Trinity.....	252	00 252 00
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DELAWARE.

<i>New Castle</i> —Emmanuel for P. C. M.....	44	40 44 40
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MARYLAND.

<i>Aquasco</i> —A. W. G. Compton, \$250; M. S. Compton, \$1.....	3	50
<i>Baltimore</i> —Grace, of which for Bp. At- kinson, \$250; for Bishop Lay, \$100.....	1128	16
“ Mount Calvary.....	27	00
“ St. Peter’s, of which Bp. Clarkson, \$50; for Iowa and Oregon, \$124.50.....	174	50
“ St. Luke’s.....	66	85
<i>Bladensburg</i> —Nina B. Brown, for Rev. F. Moore.....	1	25
“ B. C. Lourdes.....	2	50
“ A Friend to Missions.....	5	00
<i>Cambridge</i> —Great Choptank Parish.....	20	20
“ “ “ “ “ “ “ “ Member for Western Missions.....	2	00
<i>Easton</i> —St. Peter’s S. S.....	11	00
<i>Hagerstown</i> —St. John’s, for Montana.....	1	00
<i>Howard Co.</i> —St. John’s Parish.....	4	00
<i>Kent Co.</i> —Chester Parish.....	10	00
<i>Washington Co.</i> —Lappon’s Cross Roads, St. Mark’s.....	8	13
<i>Prince George’s Co.</i> —St. John’s.....	2	50
<i>Queen Anne’s Co.</i> —St. Paul’s.....	8	50
<i>St. Mary’s Co.</i> —Charlotte Hall.....	5	00
<i>Washington</i> —Epiphany, Nellie Easton’s Annual Contribution.....	6	00 1487 09

VIRGINIA.

<i>Charlottesville</i> —Emmanuel, from Rev. T. S. Savage.....	5	00 5 00
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GEORGIA.

<i>Marietta</i> —St. James’.....	12	00
<i>Savannah</i> —St. John’s.....	45	00 57 00

FLORIDA.

<i>St. Augustine</i> —Trinity.....	11	00 11 00
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ARKANSAS.

<i>Little Rock</i> —Christ.....	30	00 30 00
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TENNESSEE.

<i>Bolivar</i> —St. James’.....	5	00
<i>Brownsville</i> —Zion.....	10	00 15 00



## KENTUCKY.

*St. Mathews*—T. B. for Rev. S. D. Hinman..... 10 00 10 00

## OHIO.

*Cleveland*—Mrs. H. L. N., for Bishop Tuttle, \$5; Mrs. G. B. G., for Bp. Tuttle, \$5..... 10 00  
*Gambier*—Harcourt Parish..... 50 00  
*Monroeville*—Zion, for Missions in Minnesota..... 5 00  
*Salem*—Ch. of our Saviour..... 7 00  
*Zanesville*—St. James' S. S..... 14 27 86 27

## INDIANA.

*Indianapolis*—Christ, a Member of which for P. C. M., \$12.50..... 37 50  
*New Albany*—St. Paul's S. S., for Bp. Tuttle..... 43 25 80 75

## MICHIGAN.

*Albion*—St. James'..... 4 00  
*Brooklyn*—All Saints for S. L. B. F..... 15 00  
*Detroit*—Christ, of which from S. S., \$50, 300 00  
 " St. John's, of which Bp. Randall, \$73 25; for his Divinity School, \$50; for Bishop Clarkson, \$50; from S. S., \$100..... 561 97  
 " St. John's, A Member..... 1 00  
 " " Mariner's Free Ch. 4 33  
 " " From an aged and afflicted Clergyman..... 10 00  
*Ypsilanti*—St. Luke's..... 32 85 929 15

## WISCONSIN.

*Beloit*—E. S. S..... 1 50  
*Milwaukee*—St. John's..... 19 55

NOTE.—Total receipts for month, \$17,547.86 of this amount there has been contributed the sum of \$4908.62 for special objects, not under control of the Committee.

ERRATA.—In the Dec. No. of the SPIRIT OF MISSIONS in the Annual Table of Contributions from the various Parishes, Coldspring Harbor, New York, is credited with \$111, this amount should be credited to Christ Church, Cooperstown.

In the Feb. No. of the SPIRIT OF MISSIONS, *Carlisle* is placed in the Diocese of Pittsburgh, it should be placed under the Diocese of Pennsylvania.

" St. Paul's..... 61 50  
*Oconomowoc*—A Child's offering..... 3 50 86 05

## MINNESOTA.

*Faribault*—Good Shepherd, of which from S. S. for P. C. M., \$18.55..... 34 36 34 36

## IOWA.

*Davenport*—Bishop's Ch., contents of Missionary Box..... 3 10  
*Keokuk*—For S. L. B. F..... 10 00 13 10

## KANSAS.

*Lawrence*—Trinity..... 50 00 50 00

## OREGON.

*Portland*—St. Stephen's Chapel..... 6 00 6 00

## YOUNG SOLDIERS OF CHRIST.

Receipts for month, of which from Mass. Dedham, St. Paul's S. S., quarterly payment of pledge in support of Missionary, \$75..... 887 60 887 60

## MISCELLANEOUS.

Mrs. S. A. Moore..... 50 00  
 Anonymous for Education in South, \$1.50; for P. C. M., \$1.50..... 3 00  
 P. H. E. for Bp. Tuttle, \$5; P. C. M., \$5; Bp. Randall, \$1..... 20 00  
 Receipts for the month "Young Christian Soldier"..... 1095 48 1168 48

Total..... \$17547 86  
 Amount previously acknowledged..... 26841 72  
 Total since Oct. 1st, 1867..... \$44389 58

# FOREIGN MISSIONS

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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MARCH, 1868.

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### EDITORIAL.

#### *SUBSTITUTES IN HEATHEN LANDS.*

IN times of war, men who feel their obligations to obey their country's call but can not answer it in person, are wont to meet the emergency by sending a substitute. Ought not the same principle to be carried out in the Church in reference to sending the Gospel to the heathen? With eight hundred millions of the world's population in heathen darkness, has any church or congregation a right to the services of a settled ministry unless it sends and sustains his substitute in a heathen land? Does not the obligation to "go into all the world and preach the Gospel to every creature" rest upon every soul who has heard the Gospel? If they cannot discharge this obligation in person there is a way in which they can, and that is by representation.

Suppose that every church should realize this obligation and act upon this principle, how long would it be before the world would be converted? Not a quarter of a century. If every church would make it a rule to support one Missionary among the heathen, the number of foreign Missionaries would be increased at least a hundred-fold, and the result would be more than a hundred-fold greater.

This could easily be done by half of the churches in the land of our communion, and they would be just as able, and more so, to carry on their work, support their own minister, build their own churches, and pay for them, and do much home missionary work besides. The blessing of God would attend

those churches to such a degree that nothing could check their growth and prosperity.

In the few instances in which this plan has been tried and carried out, it has proved so to a remarkable degree. A Missionary in India, after fifteen years labor in that country, thus writes :

"I verily believe the Church of Christ is able to evangelize the heathen world in one short generation. I believe her resources under God are fully adequate to accomplish this work. I give utterance to this conviction, not hastily, but after mature reflection, and with a vivid impression both of the deep depravity of the human heart and of the terribly debasing influence of heathen rites and superstitions. Pictures of the dark debasing features of Hinduism have never been overdrawn. But sin has no forms of malignancy for which the Gospel of the Son of God has not a remedy if timely and faithfully applied."

In regard to the wants of heathen lands compared with those of Christian countries, the same writer says :

"Some urge that we have heathen here at home as a reason for not doing more for India, and yet statistics declare that there is one minister of the Gospel to every nine hundred of our population throughout the whole United States, while in New England, with a total population of only three millions, there are five thousand ministers of the Gospel, one minister to every six hundred people, and these not a heathen people, but possessing all the institutions of the gospel. May I not ask beloved brethren in America to contrast these facts with the position of one lone missionary at Kalapoor in a region of unbroken Hinduism seventy miles deep in its shallowest point, and embracing millions of idolators with no one else to care for their souls !"

This same language will apply to China, Japan, Africa, and other portions of the heathen world in a greater or less degree. The Protestant Episcopal Church in this country has two thousand five hundred ministers preaching to five hundred thousand people already Christianized, many of them Christians, while the same Church has FIFTEEN ordained ministers preaching amidst ten times five hundred thousand heathen people in foreign lands.

The only way to balance these great odds is for the Church to work on the principle of substitution. No better proofs of the power of such a system are needed than are presented in the history of the Moravians who have sent and sustained ten-fold more Missionaries to the heathen in proportion to their means and numbers than any other religious body in the world. A Moravian female



missionary in Labrador, wrote to a friend in England, that "her mother in Germany had seen six of her children leave her to go to the heathen in different parts of the world. She and a sister were in Labrador, two of her sisters had died as missionaries in Surinam, in South America, and her two brothers were laboring in other foreign fields."

Let those who enjoy the blessings of a settled ministry from week to week and year to year, remember the millions in heathen lands who have no such blessings. Let them remember it—not once a year only, at the time of the annual collection or the annual sermon in behalf of missions to the heathen, but every Sabbath day—every time they go into the House of the Lord, every time they engage in public worship, every time they listen to an earnest Gospel sermon, let them remember that at that moment millions within their reach and influence are bowing down to hideous idols and celebrating horrid rites under the darkest dominion of the devil.

Nay, more, not only should they bear this awful truth in mind every time they go to the House of God to enjoy its privileges, but every time they kneel in prayer at home or in the closet and utter that great petition: "Thy Kingdom come." And let them not only pray, but show the sincerity of their prayers by their works and their offerings. Let them adopt the principle of preaching the Gospel to the heathen by substitution and representation, and of doing and giving as much towards sending the Gospel to the heathen as they do for its support at home for themselves and their children.

What church will set the example by commencing this system of substitution? How many churches will pledge themselves to support one missionary to the heathen in addition to what they do to have the Gospel preached to themselves? We believe the Lord's blessing would rest in rich measure upon all such churches, and we are sure that His cause among the heathen would be greatly promoted by the carrying out of such a system.

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#### *ARRIVAL OF MISS WARING IN SHANGHAI.*

Miss Susan M. Waring arrived safely in Shanghai on the 13th of November, having made the voyage in fifty-three days from New York, stopping one day in San Francisco. She was cordially welcomed by the Rev. Mr. and Mrs. Thomson and the other missionaries at Shanghai, and entered almost immediately upon the study of the Chinese language and other duties.

*CABINET ORGAN WANTED.*

Mr. Ware, the Superintendent of the Cape Palmas Orphan Asylum, writes that they are much in need of a cabinet organ. What Sunday school will claim the privilege of sending him one?

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*A REMARKABLE NARRATIVE.*

The communication in our present number on the late Rev. Thomas Toomey, was furnished by the Rev. Hugh Roy Scott, of Baltimore, formerly a missionary in Africa. It is a remarkable narrative, and is well calculated to encourage those who are praying that God would Himself, and by *any* means pleasing to Himself, raise up men to carry on His work among the heathen.

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*A WAY OF EXCITING THE HEART INTEREST OF THE  
CHURCH IN MISSIONS.*

Bishop Payne, having again taken up his work in Africa, has recommenced the sending of a Monthly Record. The one which is inserted in our present number, narrates the events which occurred immediately subsequent to those the details of which were given in the Bishop's letter published in our last number.

The Bishop prefaced his last narrative with the following weighty observations:—

“I have ever held it to be essential to excite and cherish the heart-interest of the Church, that the work of missions, as carried on by men and women actually engaged in it, should be kept before the Church through your Committee. Acting upon this principle, down to the time of my consecration (as you will find by reference to the *SPIRIT OF MISSIONS*) I kept and transmitted a regular journal. Two or three missionaries, whose services God graciously continued many years in the Mission, pursued the same course. And then it was that the most lively interest was taken in our African Mission. Changes and other causes have greatly interrupted the earlier practice of the Mission. So well am I convinced of this, that though my present position might probably excuse me from doing so, I shall, while God enables me, continue, as formerly, to send you a Monthly Record.”

Now here we have the testimony of one who has been thirty years in the foreign field, that when he, and those associated with him kept the work of

missions before the Church, in a way that men and women in the field alone can, there was *the most lively interest* in their mission. And the view of the Bishop that "it is essential to excite and cherish the heart-interest of the Church" that the missionaries should write with some regularity, was unquestionably held quite as strongly by the devoted Hoffman, who was so systematic and faithful a correspondent. These men needed not to be reminded that a standing rule of the Foreign Committee is, that each missionary must write at least once in three months. They saw the benefit to their Mission, to say nothing of the benefit to the Church at home, by their more frequent writing than this, and they allowed *nothing* but sickness to prevent their writing. Would that all our missionaries would imitate them, and then there would be a much greater interest in all our missions than there now is. And certainly before any missionary complains of the want of interest at home, he should ask himself, am *I* faithfully doing what is so essential in exciting and cherishing a warm interest in my field and my work?



#### A LETTER FROM OUR CHINESE PRESBYTER.

In the Rev. Kong Chai Wong's letter some account is given of Deacon Dzau, mention of whose death was made in our last number. Dzau was baptized by the Rev. Mr. Wong, and the letter speaks of him as a good and happy man, of whom it might be well said that for him "To live was Christ, and to die, gain." The letter also contains an account of a deception practiced upon the people by certain heathen priests, and the method pursued by Mr. Wong, and Hoong Niok, a native catechist, in finding out and exposing the imposture, and causing the "Magical Fountain" to be destroyed. They found that sixteen hundred people, affected with various diseases, had paid money to the priests for some of the water from this "fountain" to heal them of their complaints. The account shows the deceitfulness of the priests, the credulity of the people, and the happy influence which Christian natives may exercise.



#### "HOME LIFE IN AFRICA."

This is another valuable contribution to our Missionary literature.

It is a little book, of nearly two hundred pages, by Miss Mary B. Merriam, formerly a missionary in Africa, and published by A. Williams & Co., Boston. She desires to provide the means of educating for the Ministry, an African boy,



in whom she has special interest, and the income arising from the sale of this book is to be devoted to that purpose. It is "WRITTEN FOR THE YOUNG PEOPLE," and its simple, sprightly, and life-like style, is well calculated to interest all, and especially the young.

HARRY, THE LITTLE "RAIN BOY," is the name of the boy in the education of whom Miss Merriam, is especially interested. The origin of this name is thus given in the author's characteristic style.

"Bishop Payne came to breakfast one morning quite unexpectedly. He started in the night bringing with him a little boy, whose history he has been telling us. His home is in a heathen town, about twelve miles from Cavalla. He was playing and digging clams with several other children by the sea-shore, and in the sport, he accidentally hit a little brother still younger, causing instant death. The natives, in their ignorance, believe that such a death will be avenged by unseasonable showers of rain to destroy the growing rice, unless expiated by the immediate slaughter of the innocent homicide. They accordingly rushed on this little boy to kill him, but his mother took him on her shoulders and ran, closely pursued, to Cavalla. She was protected by the Bishop; but the natives about Cavalla made so great a tumult that he thought it necessary, in order to save the little boy's life, to bring him by night to Cape Palmas. The little "rain boy," as he calls him, will be unmolested here. The Bishop suggested taking him into the school, and the little 'rain boy' went into the school-room.

It was pretty to see him observe the other children as they knelt for prayers and then quietly follow their example."



#### *COLDEN HOFFMAN'S MEMOIR.*

We are able to state that Mr. A. D. F. Randolph, 770 Broadway, New York, can now furnish copies of the Memoir of the Rev. C. C. Hoffman, at \$2.50 each. By mail, post paid, at the same price. Besides beautiful tinted pictures of scenes in Africa, the book contains a portrait of Mr. Hoffman, and Mrs. Virginia Hoffman, and a map of Liberia.

We trust that the book will have the circulation which it deserves, for it is certainly one of the most precious of Missionary Biographies. We should rejoice if some liberal-hearted layman would present a copy of it to each student in our Theological Seminaries. A better investment of money could hardly be made.

## FOREIGN MISSIONARY BOX ASSOCIATION.

## "SEEDS OF MERCY."

The following touching letter will explain itself, and will give also the reason for its appearance in these pages.

These precious "seeds" have grown rapidly, watered as they have been, by tears of affectionate grief; and they will bear precious and immortal fruits for angel hands to gather, long after the sorrowing ones have joined the "little sower" in her early rest:

REV. AND DEAR SIR:—Little Nellie, one of your "Young Soldiers of Christ," is now of those,

—— "Who with their Leader  
Have conquered in the fight."

Though only in her sixth year her young sympathies had become warmly enlisted in behalf of the heathen, and she had, unprompted, saved in a little box, one dollar and fifty-five cents to devote to that cause;—with these pennies, made precious to us, by having been laid aside one by one with her own little hands—I *cannot* part, but in lieu of them I beg to hand you a check for one hundred and fifty-five dollars for the use of Foreign Missions.

In the words of a little hymn, she loved to sing, I hope it may prove that

"Little seeds of mercy,  
Sown by youthful hands,  
Grow to bless the nations,  
Far in heathen lands."

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THE ENGLISH CHURCH MISSIONARY SOCIETY AND THE  
MISSIONARY BOX SYSTEM.

The following note is from a Sunday-school teacher in Illinois:

"DEAR SIR.—I take much pleasure in sending you an offering for Foreign Missions, \$1.50. It has been contributed by four young people, members of my Sunday-school class. Though small the sum, its accumulation has necessitated quite an amount of self-sacrifice. The box we use for our offerings, is one furnished by the London Church Missionary Society some few years ago, to a young Christian who had dedicated her life to missionary work, but whom God saw fit to take to himself in the very commencement of that work. I hope to be able to send you a much larger sum from this Memorial Box next time."

The receipt of this note reminded us of some statements which we have recently seen in the publications of the Church Missionary Society. Several thousands of boxes have been furnished by the Society to those who were desirous of keeping them. About two-thirds of these boxes were for children, and *the other third for adults*. The treasurer of the Society acknowledged last year the large sum of nine thousand four hundred pounds, or about forty-seven thousand dollars, as received by him from the keepers of these boxes. And this sum, large as it is, is by no means all that was saved in the boxes during the year, for the keepers of some of them put what had been saved on to the plate when the usual collection in the Churches was taken up, and of course, without any statement of how the money had been saved.

The Secretaries of the Society urge upon the Clergy the extension of the Missionary box system among the adults as well as among the children, and suggest that the boxes be opened more frequently than once a year, and that the proceeds be registered as a *special* part of the contributions of the parish to Foreign Missions.

The *Church Missionary Intelligencer* inserts an Annual Parish Missionary Report, written by one of the Clerical supporters of the Society for the members of his congregation. In it the Rector says:

“Our Missionary boxes have yielded a larger sum this year. We never had more of these silent friends asking for the family offerings of the Christian household. And they have not asked in vain. They seem, like the hand of God, ever open to receive the first-fruits of our increase. The sick child is restored, the ailing mother is strengthened, the father’s health is mercifully continued, and there is the open hand ready to accept the thank-offering to God for His goodness. I should like to see a Missionary box in every house in the parish, that some portion of our weekly earnings may find its way into the treasury of God. “Honor the Lord with thy substance, and with the first-fruits of all thine increase.”

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## COMMUNICATION.

### HOW A SELF-SACRIFICING MISSIONARY WAS PREPARED FOR HIS WORK.

BALTIMORE, *January 7th*, 1868.

REV. AND DEAR BROTHER:—In compliance with your request I send you the substance of my remarks, about the Rev. Thomas Toomey, made at the recent Delegate Missionary Meeting in this city.



Mr. Toomey came from near Limerick, Ireland, to the Coast of Africa, as a sailor boy, on board the English Barque, "Heroine," in the year 1852. It was the Captain's first voyage, and being ignorant of the character of the natives, he placed in their hands a large quantity of trade goods to purchase palm oil, being assured that in a few months the oil would be obtained. But from month to month they put him off, until at last being convinced that they did not intend to fulfill their contract, in accordance with a custom among themselves, he seized one or two of their principal men to hold as hostages, until their debt should be paid. The natives of Taboo, the town to which these people belonged, resolved on a desperate revenge. By practising a deception, they succeeded in getting a large number of men on the deck of the vessel at one time, and in a few moments they massacred the Captain, supercargo, and every one of the crew with the exception of Thomas Toomey, who happened to be below deck on account of indisposition.

When all his companions were murdered, his first thought was to sell his life as dearly as possible, and he raised a blunderbuss, that happened to be near, to shoot the leader of the party through the sky-light, but it missed fire; he then seized a musket, and pointed it at another man, who passed near, but it also failed to fire. He now resolved to be still, and commenced earnestly praying to God to spare his life, and solemnly vowed, if it were spared, to devote it to His service. His prayer was heard, and when there seemed to be scarcely a ray of hope, a way of escape was provided.

So eager were the murderers to get possession of the contents of the vessel, especially of the rum, and so much were they elated by their success, and excited by drink, that the youth seemed to have been quite forgotten, and early next morning a colonist from Cape Palmas, who happened to be trading in the neighborhood, hearing that he was still alive, came and begged his life. After stripping him of nearly all his clothing, they brought him ashore, where he spent another most anxious night, having good reason to fear that they might change their mind, and yet determine to kill him, as he was the principal witness against them; and this, we learned from a native, they would have done, but for the earnest expostulations of a woman, who contended that it would be a violation of the laws of hospitality, to kill him after he had drunk water in their houses.

The next day he arrived at our Mission Station at Cavalla, in a most pitiable condition—he was thousands of miles from home, in a heathen land, and suffering from the fever, which so often proves fatal to the white man.

But though to short-sighted mortals, he seemed enveloped in a cloud of deep darkness, this was the brightest day in the life of the sailor boy; for this day he came within the sound of the Gospel. Before leaving Ireland, about eighteen months previously, he had never looked into the Word of God, his parents having been members of the Roman Catholic Church. Being sick in London, just before the sailing of the vessel, he was placed in a naval asylum, and

there he received a Bible from a young lady, who came to visit the sick. The Captain of the vessel taught him to read it, and for months this blessed volume had been to him a much cherished companion. But like the Ethiopian eunuch he needed to have the Scriptures expounded to him, and like the same individual, when Christ was preached to him, he joyfully embraced Him as his Saviour. Clearly did he see His guiding hand in all the events of his life, especially in bringing him from the ignorance and superstitions of his native land; and in compelling him, on the day of the massacre, almost for the first time during the voyage, to leave the vessel, thus enabling him to escape the fate of his companions. The great desire of his heart was now to be enabled to do something for the glory of that Being, who had so mercifully delivered him from death, temporal and spiritual. For some months he was connected with the Mission School at Cavalla. He then went into the printing office, where he remained for a year or two, while he at the same time continued his studies under the oversight of one of the missionaries.

It was not long before he expressed an earnest desire to preach the Gospel. Three or four years were spent in preparation for the ministry, during which time he performed most efficient missionary work. About three years since he was ordained, and from that time to the day of his death, he devoted himself most zealously and efficiently to the blessed work of preaching the Gospel to the heathen. Soon after Bishop Payne came away from Africa to recruit his health, he was the only white clergyman remaining in the field, and the reports that have been made in *THE SPIRIT OF MISSIONS*, as well as his very interesting letters, clearly show how faithfully and successfully he discharged the most arduous and important duties devolved upon him.

I am sure, of the many devoted men, who have laid down their lives in this interesting and important field, none were more devoted than our beloved brother. From the day that he enlisted in the work to the day of his death, he seemed to labor for one purpose. During his connection of fourteen years with the Mission, he never once visited his own country, and only spent a few weeks in the United States.

May we not hope and pray that the Lord may raise up other laborers of Thomas Toomey's self-sacrificing spirit, to aid our devoted Bishop in his great work of building up Christ's kingdom in this dark land. Those who go to Africa must expect trials, but there is probably no mission among the heathen, in any part of the world, where trial has been more cheerfully endured, and where the laborers have been more uniformly happy in their blessed work.

H. R. S.

## MISSIONARY CORRESPONDENCE.

## AFRICA.

## BISHOP PAYNE'S MONTHLY RECORD.

*Sunday, November 3d.*—Though I had been unwell during several preceding days, I was enabled, by God's help, to lecture on the Gospel and Epistle at half-past seven o'clock, after morning service: at half-past ten, after Grebo service, I preached in Grebo. At three o'clock in the afternoon, administered the Lord's Supper to thirty-three communicants, whom I addressed in Grebo and English. At seven o'clock, after English service, read by Mr. Jones, I preached in English. After tea the usual routine of a Sunday's services was closed, by the assembling of some fifteen Christian villagers (including the Deacon), with advanced scholars, male and female, and spending in the parlor of the Mission House, an hour in psalms, and hymns, and spiritual songs, "endeavoring to make melody in our hearts unto the Lord."

## THE BISHOP'S PHYSICAL STRENGTH ABATED.

*Sunday, November 10th.*—Early the past week I was seized with a severer attack of illness. The symptoms were so bad that I sent for the Doctor. Before he arrived, however, active remedies had greatly benefitted me. But I am made to realize that my former physical strength is too much abated to allow me to hope for many more years of service in Africa. About this, however, I feel no anxiety. Ever happy to live and labor here, I shall be ready to "rest from labors" altogether, and to remove whenever Christ shall beckon me. My available time, during the week, has been devoted to re-arranging the work of the Station, and getting once more settled in our home.

Yesterday afternoon I felt well enough to ride out on a fine horse, (the gift of my friend, Mr. Haddon, of Bay Ridge), which came down from Madeira by last steamer. The ride on the *kobo so* (foreigners lizard) drew after me all the boys and girls of the place, with many of a larger growth.

Last night, we had the unexpected pleasure of a visit from Rev. J. K. Wilcox, who came down in the Coast steamer, *Pioneer*.

## THE COMMUNITY BEING LEAVENED WITH THE DOCTRINE OF CHRIST.

After the half-past seven o'clock morning service, Mr. W. preached. At half-past ten, I preached to a pretty good heathen congregation. In the afternoon, we had, with our boarding scholars, some sixty from the native towns, whose intelligent answers and improved manners showed that the Mission Station is gradually leavening the community with the doctrine of Christ.

This evening, we held our monthly missionary meeting, when addresses were delivered by Rev. Messrs. Jones, Wilcox, and myself.



*Sunday (before Advent), November 24th.*—The past week has been one of weariness, my diseases hanging about me. I have, however, been able to attend to much secular business, and to receive many visitors who flock in from all sides to “see my face.”

I have also, as usual, conducted the evening religious services for the schools, including exposition on catechetical exercises in Grebo. This morning, I preached at half-past seven and half-past ten o’clock, as usual.

#### INDUCTING OF A DEMON MAN INTO OFFICE.

The heathen congregation on the latter occasion was small. Most of the people were engaged, in what has been of late a very unusual ceremony—the inducting of a *deyo* (demon man) into office. For many years this class have been dying out or losing their influence. Probably the anxieties of war, with the feebler missionary influences exerted of late, have led to this new development of heathenism.

*Cavalla, Sunday, (first in Advent), December 1st.*—My health, thank God, has greatly improved during the past week, but much of my time has been occupied in settling up the affairs of this Station and the Orphan Asylum.

Last Wednesday, we had our usual services, when Mr. Jones preached in Grebo. Afterwards I had a Conference, as in former years, with minister, catechist, and teacher.

#### A CALL UPON A LEPER.

On Friday, I made the first visit (I have been too weak to walk much) to one of the heathen villages, and called to see *H.*, the leper. He expressed surprise (which I felt) that he had been spared, while so many of the healthy and strong had passed away since last we met.

Yesterday, I was able to spend half an hour in visiting from house to house as is my custom Saturday afternoons. Perhaps this contributed to bringing out the large heathen congregation to which I preached this morning.

In the afternoon and evening, superintended Sunday-school, taught Bible-class, and preached.

*Sunday, (second in Advent,) December 8th.*—There have been two incidents of interest and importance the past week. The first was the arrival of forty men from Rocktown, to assist the people in an anticipated attack from their enemies. After waiting three days without seeing or hearing of the enemy the women returned.

#### THE DEFERRED THANKSGIVING SERVICES.

The other incident was the observance of Thanksgiving Day, deferred in my absence. Villagers, and scholars, formed in front of the girls’ school, and with palms in their hands, marched down Cocoanut Avenue, singing responsively, the *Benedicite, omnia opera Domini*, to the Church. Here, after the appropriate services and sermons, the Deacon, with Christian scholars, proceeded to distribute, among town children and the poor, the offerings deposited around the

chancel. These consisted of about one hundred cocoanuts, cassadas, wood, palm nuts, cloth, mango fruits, pine-apples, turnips, beats, okra, peas, pepper, coffee, (in the beautiful red berry), with all "the kindly fruits of the earth," given us by Almighty God our Heavenly Father. It was interesting to observe that the *Bodia* (High Priest of the town) was present, and his offering of palm nuts. For these Africans understand this ceremony, as they scrupulously present their first fruits, alas, not God! but to the *kwi* (spirits of the departed.)

#### PROGRESS OF THE GOSPEL AMONG AN EXOTIC RACE IN INDIA.

On Wednesday evening, we had our missionary meeting, at which addresses were delivered by Mr. Bedell, from Rocktown, Jones, and myself. In my remarks, I spoke of the remarkable progress among the Garrows, a dark exotic race, (probably Africans), in India, chiefly through the influence of two converted young men. This reminded us of primitive days, when *disciples* scattered abroad, preached the Gospel and founded churches, as at Antioch. The comparison of our own *aggressive missionary character*, with that of former years, shows a falling off in this respect, and accounts for the lethargic condition amongst the heathen.

#### THE CHRISTIAN SUPPER BEFORE COMMUNION.

On Friday evening, we had the usual Christian Supper before Communion. Thirty Christians gathered to partake of the frugal meal provided, and to listen to words of counsel and encouragement from their pastor. The grey-headed old woman, the poor decrepit slave-boy, with more decent, civilized, native and foreign disciples, sat together around this primitive *Love Feast*.

This morning, the native congregation at the half-past ten service, was very good. In the afternoon, the Lord's Supper was administered to thirty-three, whom I addressed on "*the constraining power of love, in God, in Christ, in all His true disciples.*" In the evening, I preached, and the day was concluded with songs of praise, as usual.

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### CHINA.

#### LETTER FROM THE REV. KONG CHAI WONG.

SHANGHAI, *November 26th*, 1867.

With this I send you a card, such as the Chinese send to their friends and acquaintances on the death of any member of their families. One is sent on the day of the person's death, then another at the end of the fifth week or the thirty-fifth day after a person has died. This notice or card was sent by an acquaintance on the death of his Father. It reads thus: "Unfilial have we been and sinful, it were better that we had died; that we had suffered this same calamity, than the aged man, our Father. He was taken ill, and died after a few days' sickness, on the eighth day of the ninth month, in the sixth year of

the reign of the Emperor Toong-che, at seven o'clock in the evening. His life was like a stranger, taking a short journey, that is, it passed soon away. He was born in the fifteenth year, ninth month, 15th day, of the reign of the Emperor Kia-Kiung, at day-light. He reached the age of fifty-eight. Oh, we are unfilial sons, bitterly and blindly sorrowing without measure! We mourn according to the rites. When a fitting time shall offer we will take him home to the ancestral burial ground. Oh, teacher! friends! relations! sympathize with us. We seek not worldly good, have compassion on us, and our hearts shall go forth in earnest gratitude! Oh, unfilial children, that we are, we bowing, weep tears of blood, we and our children, bowing, weep."

On the thirty-fifth day after a person has died, the Chinese invite the relatives to come and join in the worship of the deceased. I have sent you this card, and a free translation of it, that you might see what kind of funeral compositions the heathen have.

#### AN ACCOUNT OF DEACON DZAU.

Another subject which I had in mind, in writing, was to mention the death of Mr. Dzau, the native Deacon of the English Church Missionary Society. He died a few weeks since. Though dead to us, he lives in Heaven. He was baptized by me, some fifteen years ago. He reached the age of forty-nine years. He was ordained Deacon, by the Bishop of Victoria, in Shanghai, at Trinity Church, in the year 1861. He was a faithful servant of Jesus, and was careful of the flock over which he was placed. When visiting the country, it was not the beautiful green fields, and clear streams of water, or curious works of art, he sought, it was the poor people, to seek their souls. When just near his end, he called for his little grandson, a babe of a few weeks old; he looked at him, and then closed his eyes and fell asleep in Jesus, the Saviour in whom he had full confidence. I feel as if to have known this happy and good man, were a proof of the text: "To live in Christ, to die is gain."

#### THE MAGICAL FOUNTAIN.

There is still another subject which I am going to write to you about. Some three miles from my house there is a temple called "*Siau Wong Miao*." The country temples are very much alike; they have one large central room or hall, in which the chief idol is set up with the smaller ones on each side. Sometimes each smaller god has an altar or table on which offerings are also made. These idols are very ugly, common-looking, roughly-painted; they are made of mud and straw, chiefly, but sometimes of wood. Attached to this main hall, on each side and back, are various other apartments, used by the priests for sleeping rooms and the like. At this temple, about which I wish to tell you a story, there were some very poor priests who live by a little work and a great deal of cheating and deceiving the poor ignorant country people, and the town's people also, at times. They get up stories of their idol having done something



wonderful, and thus get the people to come and offer incense, and buy candles to burn before the idols; and thus the priests get money. At one time last year, they got up a great report of their having a wonderful fountain which sprung up just before their great idol. The water of this fountain was magical in its effect. All kinds of diseases could be healed by it. They called it *Sein-sz*, or water of the genii. They believe in eight great genii which they call *Sien-niung*. These *Sien-niung* can do all sorts of wonderful things. Now when the fame of this wonderful water began to spread abroad great numbers went to get it, some from the town also. They came to worship the idol, buy the water, and then drink it themselves, or take it to their friends. One of my neighbors went to get some; he paid forty cents for it, with the promise of three dollars if he got well. Things were going on thus, till Hoog-niok, one of the catechists in our mission, and myself determined to go out and examine into this matter. When we reached the place there was a great crowd of worshippers. There were also the treasurer, the master of the temple, and a number of other deceivers of the people. There was a railing around the place or spot from which the water issued. There was also a great idol by it.

#### FINDING OUT THE TRICK.

We went in to see where the water came from. They did not like our going in for fear we should discover their trick. We did not regard what they said, but went in and saw a little hole filled with water. We ran our hands down into it, and found at the bottom a piece of an old stone-jar buried in the mud beneath the water. We then dipped out the water and felt around the bottom of the hole, till at last the secrets of the fountain came to light. We found they had a pipe hidden in the ground, which passed from the bottom of the hole to the next room, in which there was an old woman who kept up the supply of water, by pouring into the pipe when the worshippers came. She was paid for her part of the work also. When we found it all out they then confessed it, and said it was because they were so poor.

#### MAKING THEM DESTROY THE FOUNTAIN.

They begged us not to tell. They then offered us a share in the profits if we would join them, but we threatened them with punishment and made them destroy the whole thing. They had the names of some one thousand six hundred persons who bought the water of them. Thus, my dear friends, you may see a little of the wickedness of these priests, and how they lead the people after their idols. May the day soon come when China shall cast away her idols of wood and stone.

## SUMMARY OF NEWS.

## UNITED STATES.

**THE PRINTING OF THE ARABIC BIBLE COMPLETED.**—The stereotyping and electrotyping of the Arabic Bible under the supervision of Dr. Van Dyke, has been completed and the work is a monument of American skill and liberality. Three years ago, the American Bible Society resolved to engage in the work, and to make four sets of plates of the whole Bible, producing an edition of five thousand copies from each set. The estimated cost was forty-five thousand dollars. The work is finished, and we have now a complete copy of the Bible in octavo, beautifully printed in an unsurpassed style of Arabic typography.

## ENGLAND.

**FOREIGN BISHOPRICS.**—Strenuous efforts are being made to secure the services of an English bishop for the numerous English congregations in Northern Europe. Heligoland has been fixed upon as the seat of the bishopric. A scheme is also under consideration for the establishment of a new Bishopric for the Falkland Islands. The bishopric of Gibraltar has been conferred on the Rev. Charles Aymand Harris, brother of the Earl of Malmesbury, and vicar of Bromhill, Wiltshire. Bishop Selwyn visits New Zealand before engaging in the duties of the new See. His successor in the diocese which he vacates will be the Rev. J. E. Patteson, D. D. Bishop of Melanesia. The Rt. Rev. Dr. Ryan, the Bishop of Mauritius, has again returned to England in ill health, and has resigned his See. The bishopric is in the gift of the Secretary of State for the Colonies. The last official act of Bishop Ryan in Mauritius was to ordain a native Tamil Deacon, Joachim, who intends to labor without receiving any pay. The Rev. W. K. Macrorie, incumbent of Accrington, has it is said, with the sanction of the Archbishop of Canterbury, accepted the appointment to the disputed See of Natal, and will shortly be sent out to take spiritual charge of such persons as reject the authority of Bishop Colenso.

## FRANCE.

**LABORS AMONG THE MEXICANS, SPANIARDS, AND PORTUGUESE.**—A gentleman who for nearly four years was engaged in mission work in the Spanish peninsula, labored all through last summer among the thousands of Spaniards and Portuguese who visited the Exhibition in Paris. "How shall I tell you," he says, "of the joy with which the Scriptures were received by many? In the Mexican temple and garden surrounding it might be seen Mexicans snatching a few moments to read the Word of God."

Valentianas in the *orchateria*, or refreshment-room, who had each accepted a Gospel portion, found time amidst the care and bustle of business, to solace themselves with a few words of comfort from the precious promises of Christ.

Sturdy Catalans were found here and there, surrounded by a perfect maze of machinery, thoughtfully reading the Bible.

A Spanish priest hoped to see the day when there would be liberty of religion in his country. "The Exposition," said he, "is a wondrous affair, but the greatest wonder the world has ever seen, is your Bible distribution."

A gentleman from Levida said, that, for years, he had been anxious to obtain a Bible, having heard so much about it. He felt that the best thing he could carry home to his wife and family from Paris was an entire copy of the Scriptures.

A Montanes, after sitting quite two hours reading the Word, declared it was worth its weight in gold. "From what I have read," said he, "I know this book will satisfy the cravings of my heart. I do believe Jesus Christ is our only Saviour."

Five Spanish young ladies thankfully accepted copies of the New Testament, and, for above an hour, sat reading diligently opposite my window. They all came again to me, and said, "Mil gracias, caballero; how very kind of you English Christians to love us so much as to bring the Word of God to us here."

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#### TURKEY.

THE MEMORIAL CHURCH.—The Memorial Church at Constantinople will shortly be ready for consecration. The Communion plate which was used at Scutari, and throughout the Crimean war, has been presented for use in the Church. No carved or painted figures will be admitted into the church.

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#### ABYSSINIA.

DEATH OF THE PATRIARCH.—The death of Salamah, the Abuna or Patriarch of the Abyssinian Church, is announced as having taken place at Magdala. He was at one time a pupil in the Church mission school at Cairo, and, so far as we can learn, his influence has always been exerted in favor of the British subjects and missionaries now in captivity; but it has been alleged that his moral character was not good. Though he crowned King Theodore, the latter became jealous of his power, and finally imprisoned him till his death.

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#### ABEOKUTA.

CAUSE OF THE RECENT OUTBREAK.—The recent destruction of Mission property in Abeokuta, has been forcibly and fully described to the Committee of the Church Missionary Society by the Rev. A. Maser, who left that place soon after the popular outbreak, and has reached England. In reply to enquiries made as to the cause of the violent proceedings against the Missionaries,



and the sudden assault made upon the churches, Mr. Maser expressed a confident opinion, that the popular excitement was not manifested against the Missionaries, in their capacity of messengers of the Gospel, but from political complications arising out of the boundary question between Lagos and Abeokuta. He stated that two of the Society's Missionaries still remained in Abeokuta, and that he hoped the inhabitants of that place would soon discern the difference between the spiritual ministration of the Missionaries, and the political questions connected with the settlement of Europeans in the Yoruba country.

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#### THE NIGER TERRITORY.

BISHOP CROWTHER'S NARRATIVE OF HIS RECENT CAPTIVITY.—The *Church Missionary Intelligencer* for January contains a narrative drawn up by Bishop Crowther himself concerning the seizure and detention of himself, son, and boatmen by the African chief, Abokko. It appears that Abokko is a rebel against his own king, and that the English merchants decline to recognize or trade with him. Abokko was exasperated at this, and determined to seize and plunder the Bishop's boat, and to hold and ill-treat the Bishop and his son until he could obtain a large ransom for them from the merchants. He took from them everything except what they had on, confined them in a native hut and sent them raw yams to eat. Some of the chief's slaves however, took pity on them, and gave them other things to eat. Concerning the rest of the Bishop's narrative we will let the editor of the *Intelligencer* speak :

"It will be seen that extravagant as was the demand made by Abokko as to the amount of ransom, the bishop was willing that it should be paid; but that the Consul, while willing to make a compromise in the shape of a handsome present, on this being refused, felt himself bound to resist the extortionate amount of 1000*l*.

Each viewed the matter from his own stand-point, and each acted consistently with his character and position.

The bishop would gladly have impoverished himself, rather than be the occasion, however innocently on his part, of collision and perhaps blood-shedding; and no doubt could he have foreseen, that in rescuing him Mr. Fell would lose his life, he would have preferred to make any sacrifice, even, as he says, to the surrender of his own life.

The Consul, viewing the whole transaction in an official light, felt that to give way in this instance, in which an unoffending British subject had been so outrageously dealt with, would be to encourage the ill-disposed on the banks of the Niger to similar acts of treachery and violence, and that his duty was to rescue the bishop without paying the money. In the discharge of this duty he lost his life—nothing unusual on the part of Englishmen, who have never hesitated, when in the discharge of duty such a sacrifice became unavoidable, cheerfully to make it. We desire to pay this tribute to the memory of an efficient and conscientious public officer."

## INDIA.

CONVERSION THROUGH READING COWPER'S TASK.—The Wesleyan missionaries report a case of conversion at Madras, which has a special interest from the circumstance that a passage in Cowper's "Task" was the means of leading the young man to make up his mind. Thousands in this country have been touched with its tender pathos; but who could have thought that in mission schools in India it would draw young men to Christ?

"I was a stricken deer that left the herd  
Long since: with many an arrow deep infix'd  
My panting side was charged; when I withdrew  
To seek a tranquil death in distant shades.  
There was I found by One who had Himself  
Been hurt by th' archers. In his side He bore,  
And in His hands and feet, the cruel scars.  
With gentle force soliciting the darts  
He drew them forth, and heal'd, and bade me live."

The lad, whose name is Nama-Sivoyan, is twenty years of age, and his father has been for many years wandering about the country as a religious pilgrim. When he heard that his son was favoring Christianity, he used every means to draw him off. But in vain. "I read the other day," the lad said to his father, "a passage in Cowper which has decided me as to what I ought to do." And then he repeated the "Task." The old man could not stand this; he knew enough of English and Christianity to understand its drift, and left his son alone.

## JAPAN.

BAPTISM OF SOME OF THE TWO-SWORDED CLASS.—The Rev. Dr. Brown, from Japan, in a recent address, in this city, said that several Japanese gentlemen of the two-sworded class have been quietly baptized, and are spreading a knowledge of Protestant Christianity among their order.

RELIGIOUS LIBERTY PRETTY WELL ACCORDED IN JAPAN.—The Rev. J. H. Ballagh, writing from Yokohama, under date of December 4th, 1867, says: You will hardly have the opportunity of interesting the Evangelical Alliance in behalf of religious liberty in this country. I think it is pretty well accorded here already. This is without doubt the most interesting and hopeful field in the world. We all feel that we may expect great things to take place in the land.

## FIJI.

A LETTER CONCERNING THE LATE MR. BAKER.—The *Wesleyan Missionary Notices* for January, contains a letter from a missionary in Fiji, which gives details concerning the treacherous massacre (referred to in our last number) of the Rev. Thomas Baker, and seven native Christians, by the cannibals of Na Viti Leon, one of the unevangelized islands of a group that has been well styled the world's Aceldama. Two Christian natives who were of Mr. Baker's party succeeded in concealing themselves in the reed grass, and by night travel-

ling, they escaped from the island, and made known the dreadful particulars of the massacre. The martyrs were cut down with battle-axes and hatchets. Shadrach Seileka, the "Native Assistant Missionary," was killed while in the act of kneeling down to kiss his fallen missionary. The writer of the letter concludes the painful narrative as follows:

My late brother missionary has fallen by the hands of the vilest of cannibals, and you know what cannibals always do with the bodies they have slain. The deceased missionary was in the thirty-sixth year of his age, and the ninth of his ministry. A more hard-working missionary I have not known. He was not a hasty enthusiast, but a steady worker, who never flinched from duty, when to him it appeared clear that duty called him to action. He was in the habit of doing everything he did calmly; and knowing this fact as I do, his determination to go beyond the Dawarau tribe gives me some surprise. I can only satisfactorily account for it by trying to look from his own point of view, which we discover in his pencil notes of 19th of July:—"I go," says he, "because I want to do the people good; because I believe there is no great obstacle in my way; and because, if I do not go now, I shall never go." He went, and, with all his young men but two, fell a victim to cannibal ferocity.

The editor of the organ of the Society of which Mr. Baker was a missionary, says: "Surely the sacrifice of a man who was 'ready to be offered' will awaken in the churches a profound interest in Fiji."

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#### SAMOA.

SELF-SUPPORTING CHRISTIANITY.—As a pleasing contrast to the horrid state of things in the savage island where Baker was murdered, we give the following extracts from a recent letter from the Rev. Mr. Drummond, of Samoa, to the Secretary of the London Missionary Society—and by the way, we remember that fifteen years since the natives of Samoa were as ferocious as any of the South-Sea Islanders; indeed, the name by which the island was most frequently known was "Savage Island." Mr. Drummond writes:

"As you are a man of statistics, it may perhaps be interesting to you to have some idea of the amount given individually by the giving population. It may help you to guess at this when I tell you that we had about five hundred dollars in dollars and half dollars, four hundred and twenty-six dollars in shillings, one hundred and twenty-nine dollars in franks, thirty-one dollars in three shilling dollars, (our proper dollar is four shillings,) and ten half-crowns. We have also a few dollar pieces, and ten dollar pieces. So you see we had not a great quantity of sixpences, dimes, and half-dimes. Copper collections are unknown here. You are aware, too, I suppose, that our people build all their own chapels, and support their native teachers. You are also aware that the Samoans purchase all their own Bibles and other books; so that we do all we can to teach them self-reliance. We think any other way of conducting our mission would tend to defeat one of the great objects we have in view in coming among the people."



## BOOKS RECEIVED.

LIFE BY THE GANGES; OR, FAITH AND VICTORY. BY THE LATE MRS. MULLENS OF CALCUTTA. PHILADELPHIA: PRESBYTERIAN PUBLICATION COMMITTEE, 1334 CHESNUT ST. NEW YORK: A. D. F. RANDOLPH.

This is a book of rare interest, and after having read it we are not surprised at a statement which we have seen in the *Christian Work*, that it has been translated into eleven Indian dialects, and has become a household book among the native converts in almost all the provinces of India. We cannot speak of the book in more fitting terms than those used by the author of the American preface to it, the Rev. John W. Dulles, who was formerly a missionary in India. He says: "This unique book could scarce have been written save by its author. The daughter of one of the noblest of men, the Swiss Missionary Lacroix, she was from childhood intimate with the language, the habits, the ideas of the people of Bengal. As the wife of the eminent Dr. Mullens of Calcutta, and his enthusiastic co-laborer, she made diligent use of her rare opportunities for penetrating the recesses of Hindoo homes, that she might bless the inmates of the Zenana. Hence her ability to lift the veil, and combining imagination with knowledge and fact, to give us an inside view of a Bengali house of high rank, and of the bitter conflicts through which its inmates emerge into the light and liberty of Christian life."

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STORIES OF THE GORILLA COUNTRY; NARRATED FOR YOUNG PEOPLE BY PAUL DU CHAILLU, AUTHOR OF "DISCOVERIES IN EQUATORIAL AFRICA," &c., &c. WITH NUMEROUS ILLUSTRATIONS. NEW YORK: HARPER AND BROTHERS.

Of this work the author says: "In this book I have attempted to relate some of the incidents of life in Africa for the reading of young folks. I have noticed that most intelligent boys like to read about the habits of wild animals and the manners and way of life of savage men; and of such matters this book is composed. In it I have entered into more minute details concerning the life of the native inhabitants than I could in my other books, and have shown how the people build their houses, what are their amusements, how they hunt, fish, eat, travel, and live." This book is as full of pictures and stories of wild animals, and wild men, as any boy could wish a book to be, while at the same time there is much in it that will make every *truly Christian* boy who reads it, strive to do what he can to cause the light of the Gospel to shine in dark and barbarous Africa.

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GREAT MISSIONARIES: A SERIES OF BIOGRAPHIES. BY THE REV. ANDREW THOMSON, D. D. T. NELSON AND SONS. LONDON, EDINBURGH, AND NEW YORK.

Condensed, but able and interesting sketches of the life and labors of John Elliott, David Brainerd, Christian David, John Williams, John Theodore Vanderkemp, John Campbell, Asahel Grant, Bartholomew Ziegenbalg, Christian Fredrick Swartz, William Carey, Henry Martyn, and Adoniram Judson.

The author has had access to many other sources besides the biographies which have been previously published of the subjects of his sketches, and he has sought to make each life serve as the vehicle of some lesson, or for establishing some important principle in connection with the great enterprise, on whose success the progress of our race and the happiness of the world mainly depend.

## CONTRIBUTIONS TO THE MISSION HOUSE.

At the request of the Treasurer of the Mission House, we with pleasure give place to the following:

The Treasurer of the Mission House of the Protestant Episcopal Church in the United States, located Thirty-sixth and Lancaster avenue, West Philadelphia, acknowledges the following contributions from October 1, to December 31, 1867:

St. Paul's Church, Cheltenham, Pa., per Rev. Mr. Appleton, \$300; St. Mark's Church, Frankford, Pa., \$501 19; Collection in Church of the Epiphany, Phila., \$65 40; Christ Church, Germantown, Pa., \$100; A friend in Germantown, Pa., \$100; A. M. Tredwell, Esq., Madison, Morris Co., New Jersey, \$25; Evangelical Education Society, \$100; W. H. H. Roberts, Phila., \$10; Church of the Evangelists, Phila., \$37 67; Collection, Hope Chapel, Gambier, Ohio, \$36 01; Collection, St. Paul's Church, Mt. Vernon, Ohio, \$38 17; Church of the Covenant, Phila., \$51 40; Gift of a dying child, per Rev. Samuel Hazlehurst, \$35; All Saints' Church Sunday School, Portsmouth, Ohio, \$62 50; Stewart Brown, Esq., New York, \$300; Wm. G. Moorehead, Esq., Phila., \$300; Jay Cooke, Esq., Phila., \$300; Gloria Dei Church, Phila., \$125; (the last four named amounting to \$1025.)

(Received through Evangelical Education Society, Rev. Robert J. Parvin.)

St. Luke's Church, Phila., \$70; Church of the Advent, Phila., Miss Baker, Scholarship, \$200; Church of the Saviour, West Phila., \$10 05; Trinity Chapel Sunday School, Newark, N. J., \$8 10; Rev. A. M. Morrison, \$600; St. Mark's Church, New Milford, Pa., \$2; Grace Church, Great Bend, Pa., \$2 50; St. Paul's Church, Phila., \$25; Grace Church Sunday School, Sandusky, Ohio, per American Church Missionary Society, \$60; Mission Sunday School of Church of the Epiphany, Phila., (Twenty-third and Cherry Streets), \$50; two Boxes of Provisions, from members of St. Stephen's Church, Wilkesbarre, Pa.; Rev. L. H. Sherwood, Lyons, New York, \$17.

CHARLES B. DURBOROW, *Treasurer*,

No. 232 Market Street, Phila.

## ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from January 1st to February 1st, 1868:—

MAINE.					
Wiscasset—St. Philip's.....	8 25	8 25		Charlestown—St. John's, for Africa.....	10 00
NEW HAMPSHIRE.				Full River—Ascension, \$15.75; Africa, \$5.....	20 75
Concord—G. W. N.....	2 00			Groton—Miss C. Kip.....	2 50
Keene—St. James'.....	18 72			Hanover—St. Andrew's.....	73 30
Portsmouth—St. John's.....	37 61			Lovell—St. Anne's.....	55 47
Poultney—St. John's.....	13 21	71 54		“ St. John's.....	10 00
MASSACHUSETTS.				Marblehead—St. Michael's.....	115 00
Boston—Advent, Miss Sheaf.....	2 00			Pittsfield—Mrs. and Miss Newton.....	50 00
“ Emmanuel.....	336 86			Roxbury—E. S. Rousmaniere's Mission. Box.....	2 00
“ Messiah.....	8 46			Taunton—St. Thomas'.....	21 00
“ St. Matthew's, a thank offering, 3 50				Waltham—Christ.....	30 00
“ St. Paul's S. S. ....	1259 66			Weston—Weightman Mission. Box.....	2 00
“ St. Stephen's S. S. for Orphan Asylum Cape Palmas (per Am. Ch. Miss. Society).....	75 00			Wrentham—Mrs. N. G. Allen, for cloth- ing Cretan Children.....	5 00 2182 50
Cambridge—Christ, “G”.....	100 00			RHODE ISLAND.	
				Bristol—St. Michael's.....	44 69
				Providence—Mrs. P. for Bp. Burgess' Mem. Ch., Haiti.....	50 00

Warren—St. Mark's.....	28 00	
Westerly—Christ, \$141; five cent coll..		
\$ 7.50.....	188 50	
Woonsocket—St. James'.....	30 00	321 19

## CONNECTICUT.

Ansonia—Christ.....	15 00	
Branford—E. F. Rogers.....	10 00	
Brookfield—St. Mark's.....	7 72	
Danbury—Deer Hill Mission Box.....	1 00	
East Haven—St. Stephen's.....	20 50	
Greenwich—Christ.....	23 50	
Hartford—Trinity, \$28.43; for Training School, Africa, \$10....	36 43	
John and Harwood's Missionary Box.....	1 00	
M. J. W.....	15 00	
Litchfield—St. Michael's.....	25 00	
Meriden—St. Andrew's, per Dom. Committee.....	48 10	
Middletown—Cash.....	5 00	
Monroe—St. Peter's.....	6 00	
New Britain—St. Mark's.....	16 02	
New Haven—St. John's.....	16 60	
Northford—St. Andrew's.....	5 50	
Norwich—Epiphany.....	2 00	
Plymouth—St. Peter's.....	18 00	
Round Hill—Calvary.....	1 71	
Stamford—St. John's, \$102.82; for Haiti, \$20.....	122 82	
Two little girls.....	2 00	
Stratford—Christ S. S. for Africa.....	35 00	
Waterbury—Mrs. E. S. Clark for China and Africa.....	50 00	
Watertown—Christ.....	25 10	509 00

## NEW YORK.

Bay Ridge—Christ, five cent coll.....	35 00	
Brooklyn—Grace for Africa, \$75; China, \$75; Honolulu, \$100; Italy, \$5.....	255 00	
Cambridge—St. Luke's.....	6 11	
Cherry Valley—J. L. Rosebrom's Missionary Box.....	2 60	
Croton—St. Augustine.....	59	
Croton—Christ.....	15 00	
Greenburgh—Zion, \$20; S. S., \$20.....	40 00	
Haverstraw—Trinity.....	13 25	
Kinderhook—Minnie Gulon, five cent collection.....	7 00	
New York—Calvary.....	450 00	
Grace, Mrs. S. L. R.....	100 00	
Incarnation.....	132 83	
St. John's Chapel for Bp. Williams.....	115 90	
St. George's, per Am. Ch. Miss. Society.....	1841 00	
St. Michael's.....	20 32	
St. Thomas.....	125 35	
Transfiguration.....	121 00	
F. for Africa, \$50; Greece, \$50.....	100 00	
Aug. W. Reynolds for Rev. Mr. Crummell's Chapel (gold).....	50 00	
D. for Rev. Mr. Hohing, China.....	25 00	
Am. Mission Association for Rev. G. W. Gibson, Africa.....	212 50	
Poughkeepsie—St. Paul's.....	70 83	
Richmond—St. Andrew's S. S. for support of David Moore, Africa.....	20 00	
Saugerties—Rev. J. J. Robertson, D. D., for Athens's Greece.....	25 00	
Scarsdale—St. James's the Less, \$20.50; S. S., \$2.63.....	23 43	
Troy—St. Paul's.....	125 00	3931 81

## WESTERN NEW YORK.

Buffalo—Mrs. Hannah S. King Haywood, for Italy for Prayer-books, \$1; China, Shanghai Women's Bible-class, \$5; Rev. Mr. Schereschewsky for Testaments for Jews at Honan, \$5; Japan, for Bibles, \$5; Africa, Standard Books for Hoffman Training School, \$10; for Tracts and Testaments for interior of Liberia, \$5; Haiti, for circulation of Testaments in the interior, \$5; Greece for Cretans, \$5.....	50 00	50 00
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## NEW JERSEY.

Bergen Point—Trinity.....	65 00	
Burlington—St. Mary's, \$44.12; for Rev. Mr. Crummel, \$10.....	54 12	
Clarksboro—St. Peter's S. S. for Africa, Edgewater—Mediator.....	9 00	
Freehold—St. Peter's.....	6 00	
Elizabeth—St. John's, \$382.76; Lambs of the Flock for Orphan Asylum, Cape Palmas, \$3.88; S. S. for Boat at Bassa, \$28.98.....	415 62	
Jersey City—Grace.....	41 85	
Newark—Grace.....	87 23	
Trinity Chapel S. S. for Hoffman Institute, Africa.....	16 00	
Trinity for Liberian Mission, New Brunswick—St. John Evangelist.....	82 00	
Orange—Mission B x.....	5 00	
Paterson—St. Paul's.....	4 00	
Perth Amboy—St. Peter's.....	18 05	
Princeton—Trinity.....	62 29	
Somerville—St. John's.....	50 78	
Woodbridge—Trinity, \$16; for Training School, \$2.....	5 00	
	18 00	944 94

## PENNSYLVANIA.

Cheltenham—St. Paul's, Jay Cooke, Esq., for Liberian Ch., \$150; Bible-class for Rev. E. W. Saton, \$25; Per Am. Ch. Miss. Society.....	175 00	
Chestnut Hill—La Rue Mission Box.....	5 00	
Great Bend—Grace S. S. for Training School, Africa.....	8 00	
Kensington—Emmanuel.....	50 00	
Lower Merion—St. John's S. S. for Bp. Payne.....	50 00	
Manayunk—St. David's.....	25 00	
Muncy—St. James'.....	14 40	
New Milford—St. Mark's, for Training School, Africa.....	4 46	
Northumberland—St. Mark's S. S.....	3 25	
Oxford—Crescentville S. S.....	12 31	
Philadelphia—Advent for Riley Scholarship, \$30; five cent collection, \$20.....	50 00	
Calvary Monumental.....	7 00	
St. James'.....	96 39	
St. John's, for Africa.....	30 37	
St. Peter's, \$834.01; for Liberian Ch., \$150.55.....	984 56	
Mrs. Sarah R. Moore and Mary R. Moore.....	10 00	
Cash for China.....	2 00	
Booth Children Mission Box.....	3 44	
Rev. A. M. Morrison.....	100 00	
Washington—Trinity S. S.....	11 18	
Whitemarsh—St. Thomas'.....	18 00	
Wilkesbarre—St. Stephen's S. S. five cent collection.....	70 47	



<b>Williamsport</b> —Lizzie's Missionary Box for Cretan Children, Athens.....			5 12 1735 91		
<b>PITTSBURGH.</b>					
<b>Pittsburgh</b> —St. Andrew's, five cent coll.	20 00	20 00			
<b>DELAWARE.</b>					
<b>Delaware City</b> —Christ.....	3 25				
<b>New Castle</b> —Emmanuel.....	44 51				
<b>Wilmington</b> —St. Andrew's, part of which for support of Samuel Harlan Scholarship, Africa.....	105 00				
" St. John's.....	25 16	177 92			
<b>MARYLAND.</b>					
<b>Aquasco</b> —A. W. G. Compton.....	2 00				
<b>Baltimore</b> —Emmanuel, for Africa, \$7.50; China, \$5; General, \$327.18.....	339 68				
" Grace, of which, \$25 for Liberian Ch.; \$5 for Africa; \$5 for China.....	102 00				
<b>Baltimore</b> —Mount Calvary.....	2 00				
" St. Barnabas' (Free).....	20 00				
" St. James.....	28 83				
" St. Peter's.....	336 00				
" A Friend for Africa.....	5 00				
<b>Berlin</b> —Worcester Parish.....	10 00				
<b>Cambridge</b> —Missionary Box.....	25				
<b>Cockeysville</b> —Sherwood Ch.....	22 00				
<b>Easton</b> —Christ S. S., \$3; Tom and Eddie's Mission. Box, \$2.....	5 00				
<b>Frederick</b> —All Saints, five cent coll.....	45 00				
<b>Georgetown, D. C.</b> —Mrs. J. F. B.....	2 00				
<b>Hagerstown</b> —St. John's, a Lady, \$2.25; General, \$5.....	7 25				
<b>Kent Co.</b> —Chester Parish.....	10 00				
<b>Leonardtown</b> —Henry Lay Murphy Missionary Box.....	95				
<b>St. Mary's Co.</b> —Charlotte Hall.....	5 00				
<b>Townsendtown</b> —Trinity.....	15 00	1359 96			
<b>VIRGINIA.</b>					
<b>Alexandria</b> —Christ.....	14 50				
" Theological Seminary Mission. Society for China, \$37.50; Africa, \$25.....	62 50				
<b>Charlestown</b> —A little girl's Christmas Gift.....	37				
<b>Charlottesville</b> —Rev. T. S. Savage for Africa.....	5 00				
<b>Oak Grove</b> —Missionary Boxes.....	2 53				
<b>Point Pleasant</b> —S. S. for Grube Prayer-book.....	9 00				
<b>Wytheville</b> —St. John's.....	10 00	103 90			
<b>GEORGIA.</b>					
<b>Savannah</b> —St. John's.....	40 20	40 20			
<b>FLORIDA.</b>					
<b>Monticello</b> —Missionary Box.....	10 45	10 45			
<b>TENNESSEE.</b>					
<b>Athens</b> .....	2 00				
<b>Bolivar</b> —Rev. W. C. Gray.....	5 00				
<b>Memphis</b> —Mustard Missionary Boxes.....	1 00				
<b>Pulaski</b> —Rev. G. B. Hayden.....	2 50	10 50			
<b>KENTUCKY.</b>					
<b>Frankfort</b> —Ascension.....	45 75				
<b>Louisville</b> —St. Paul's S. S. for Africa.....	110 20				
<b>St. Matthews</b> —Theodore Brown, Esq. and Children.....	51 65	207 60			
<b>OHIO.</b>					
<b>Cincinnati</b> —Advent.....	26 96				
<b>CORRECTION.</b> —In the Annual Table Dec. No. SPIRIT OF MISSIONS, Oxford Ch., should have been credited, \$20 instead of \$3.61.					
<b>Cleveland</b> —Mrs. H. L. Noble.....			5 00		
<b>Glendale</b> —Christ.....			20 30		
<b>Granville</b> —Mrs. J. L. Bryan.....			3 00		
<b>Gambier</b> —Harcourt Parish, \$175.77; five cent collection, \$111.25.....			287 02		
<b>Monroeville</b> —Zion.....			5 00		
<b>Oberlin</b> —Christ.....			4 87		
<b>Portsmouth</b> —All Saints, five cent coll.....			40 00		
<b>Toledo</b> —Mrs. E. A. Hine.....			1 50		
<b>Worthington</b> —St. John's.....			7 15		
<b>Zanesville</b> —St. James', \$19.25; S. S., \$14.36; Eddie's Mission. Box, \$3.50.....			37 01	483 52	
<b>INDIANA.</b>					
<b>Terre Haute</b> —Mrs. M. Appleby for Bp. Payne, \$5; Cavalla Messenger, \$1.....			6 00	6 00	
<b>ILLINOIS.</b>					
<b>Algonquin</b> —St. John's.....			2 50		
<b>Dundee</b> —St. James'.....			1 50		
<b>Belleville</b> —Memorial Box.....			1 50		
<b>Peoria</b> —St. John's.....			8 63		
<b>Waukegan</b> —Christ.....			10 00		
<b>Waverly</b> —S. G. M. Allis.....			10 00	34 13	
<b>MICHIGAN.</b>					
<b>Detroit</b> —Christ, \$150 12; S. S., \$50.....			200 12		
" St. John's, \$294.41; S. S., \$100.....			394 41		
<b>Dexter</b> —Foreign Missionary Box S. O. and G. A. Dibble.....			4 00		
<b>Grand Rapids</b> —St. Mark's S. S.....			5 00		
<b>Kalamazoo</b> —St. Luke's.....			9 10		
<b>Peoria</b> —St. John's.....			1 28		
<b>Ypsilanti</b> —St. Luke's.....			11 08	624 89	
<b>WISCONSIN.</b>					
<b>Manston</b> —J. F. Prior, &c., five cent coll.,			7 50		
<b>Oakfield</b> —Grace S. S.....			5 00		
<b>Oconomowoc</b> —Zion.....			12 17		
<b>Racine</b> —St. Luke's.....			24 00		
<b>Steven's Point</b> —Intercession.....			2 60		
<b>Sussex</b> —St. Alban's.....			5 31	56 58	
<b>MINNESOTA.</b>					
<b>Furibault</b> —Good Shepherd.....			6 98		
<b>Hastings</b> —St. Luke's.....			9 85		
<b>Northfield</b> —All Saints.....			2 00		
<b>Winona</b> —St. Paul's.....			16 00	34 83	
<b>IOWA.</b>					
<b>Council Bluffs</b> —St. Paul's.....			13 40	13 40	
<b>MISSOURI.</b>					
<b>Kansas City</b> —St. Luke's.....			12 00		
<b>Kirkwood</b> —Grace.....			11 25	23 25	
<b>KANSAS.</b>					
<b>Lawrence</b> —Trinity.....			50 00	50 00	
<b>MISCELLANEOUS.</b>					
A Friend.....			5 00		
H. S. B. for Hoffman Station, \$2; St. Mark's Hospital, \$2; Orphan Asylum, Cape Palmas, \$1.....			5 00		
Mrs. S. A. Moore.....			50 00		
Miss D.....			1 00		
Kate L. Roe's Missionary Box.....			11 00	72 00	
Amount previously acknowledged...				\$13,438 66	
Deduct error last month.....				\$22,250 77	
Total since Oct. 1, 1867.....				\$9,212 51	
Total since Oct. 1, 1867.....				\$21,750 77	

# FREEDMAN'S COMMISSION

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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MARCH, 1868.

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The undersigned Bishops assembled in New York for the designation of a Missionary Bishop for Oregon and Washington Territories—having had under consideration the work of the Freedman's Commission of this Church, and the great need of funds to carry on the instruction of the Freedmen of the South; and having also had abundant evidence of the earnest concurrence and co-operation of the Bishops and Clergy of the southern Dioceses—beg to commend it as an organic part of the Missionary work of the Church, wholly distinct from any other organization; and, as a most important auxiliary to the Missionary work.

They commend this labor of love to the active sympathy of the Clergy and Laity of their respective Dioceses; and express their entire confidence in the zeal and judgment of the Ex-Committee, and their Secretary and General Agent, with the earnest prayer, that they and their Cause may find favor in the eyes of all our humane and Christian people.

B. B. SMITH, BISHOP OF KENTUCKY.  
CHAS. P. McILVAINE, BISHOP OF OHIO.  
WILLIAM R. WHITTINGHAM, BISHOP OF MARYLAND.  
MANTON EASTBURN, BISHOP OF MASSACHUSETTS.  
JOHN WILLIAMS, BISHOP OF CONNECTICUT.  
HENRY W. LEE, BISHOP OF IOWA.  
HORATIO POTTER, BISHOP OF NEW YORK.  
THOMAS M. CLARK, BISHOP OF RHODE ISLAND.  
WM. H. ODENHEIMER, BISHOP OF NEW JERSEY.  
GREGORY T. BEDELL, ASS'T BISHOP OF OHIO.  
JOSEPH C. TALBOT, " " INDIANA.  
WM. B. STEVENS, BISHOP OF PENNSYLVANIA.  
ARTHUR C. COXE, BISHOP OF W. NEW YORK.  
ROBERT H. CLARKSON, BISHOP OF NEBRASKA.  
GEO. M. RANDALL, BISHOP OF COLORADO.  
GEO. D. CUMMINGS, BISHOP OF KENTUCKY.  
WM. E. ARMITAGE, ASS'T BISHOP OF WISCONSIN.  
HENRY A. NEELEY, BISHOP OF MAINE.

## COMMUNICATIONS.

### *MEETING IN PHILADELPHIA.*

A general meeting of the Pennsylvania Branch of the Freedman's Commission was held in St. Luke's Church, Philadelphia, on Sunday evening, January 26th. The Right Rev. Bishop M'Ilvaine presided, and the following clergy were present: Rev. Charles Gillette, General Agent of the Commission; Rev. Benj. J. Haight, D.D., of Trinity Church, New York; Rev. B. Wistar Morris, of Germantown, Penn., and Rev. J. A. Stone, of West Philadelphia. The meeting was opened with appropriate devotions, by the Chairman, after which, the one hundred and second hymn was sung.

The Rev. C. Gillette first addressed the meeting. He said that he had but recently taken charge of this agency, giving up other important duties, in which he had been engaged, from a deep sense of the necessity of the work, to do which, this Commission had been organized. Never before had so important a duty been presented to the Church, under such favorable circumstances for its successful prosecution. And not only did the Freedman's Commission appeal to the Church on this general ground, but there were special reasons why the sympathies and means of Churchmen should be devoted to it. If we did not do the needed work of educating and christianizing the colored race, others would perform our neglected task, with results which would prove most disastrous. The Church of Rome, with her usual sagacity, had already turned her attention to this field, and had sent forth a number of teachers for this end. Up to the present time, but little or nothing had been done by the Romish Church in the interests of the Freedmen, but now that an opportunity offered itself of acquiring political influence over an easily impressed and susceptible race, it was eagerly seized. The next two or three years would, in all probability, determine the question whether the Freedmen were to become useful or baneful members of society! Members, too, who would henceforth be citizens and voters. The speaker then referred to the peculiar advantages possessed by our own Church for the education and training the Freedmen, both in intellectual and religious knowledge. Our responsive services and music appealed in a special way to their natures, and afforded a means of influencing them for good, possessed by no other religious body. He regretted to see so small a number present on this occasion, but hoped that all would exert themselves in behalf of a cause of such vast importance, both to our Church and our country.

The Rev. Dr. Haight observed, that he would not have felt justified in leaving his parochial duties in the city of New York, had he not deeply felt the pressing character and imperative claims of the work now being done by the Freedman's



Commission. He earnestly deprecated any abandonment or retrenchment of work begun, at a moment when so much was to be done, when daily, fresh appeals reached us from every quarter. We must have firm faith that He who has pointed out, and laid the obligation of this work upon us, will strengthen and aid us in its fulfillment. The speaker dwelt particularly upon the success of the school lately established at Charleston, South Carolina, where eight hundred children under the direction of a superintendent and twelve teachers were gathered together, and where the diocesan authorities heartily co-operated, and took a deep interest in its welfare. When first the project of this school was presented to the Freedman's Commission at New York, its magnitude, and the necessary expenses of the undertaking had alarmed them, but its importance, its usefulness, its necessity were now fully demonstrated. He referred to the exertions of the Pennsylvania Branch which sustains twenty-four of the sixty-two teachers, sent forth by the Commission, and sincerely hoped that there would be no diminution of this number, but that the present year might see it doubled.

The Rev. Mr. Morris, referring to the insufficient contributions (as compared with the work to be done) as yet received by the Society, dwelt upon the importance of systematic giving, and the desirableness of its being commended to our congregations. He cited the case of a single Sunday-school, of moderate numbers, and of moderate means, where the children, by means of their penny contributions, had given, to the support of a teacher among the Freedmen, the sum of seventy-five dollars, in the course of a few months. If every communicant, in the diocese of Pennsylvania, would give but *two cents* a week, a sum which surely the poorest was able to spare, the sum thus contributed would amount to fourteen thousand dollars, or enough to carry on the Pennsylvania Branch, at the present scale of its operations. But how much more might and ought to be done! *One cent* a day, from the same number of persons, would realize the sum of fifty thousand dollars, and who would miss it? nay, who would not feel the truth of that divine saying: "It is more blessed to give, than to receive." We neglect too much this habit of systematic giving, which however experience had shown to be the most efficacious of all, and look too much to large contributions, which in the nature of things, would come from but few persons, for the success of our charitable and religious undertakings.

After the one hundred and fourth hymn had been sung, the Right Rev. Chairman addressed the meeting. He expressed his great interest in the objects, for the accomplishment of which the Freedman's Commission had been organized, and his conviction that no more important work than this, perhaps none as important, was now presented to the Church. No one could watch the progress of events, or note the signs of the times, without being profoundly impressed with the conviction that the colored race was hereafter to exercise a great influence in the destiny of the Southern States; and none were more aware of this than themselves. He had but recently returned from Richmond, Virginia, whither he had gone to attend a meeting of the trustees of the Peabody Educational

Fund, and while there, had been present at the sessions of the Virginia Constitutional Convention. Perhaps some twenty of the delegates upon the floor were colored men, but what struck him most was the fact that the galleries were completely filled with colored people—men, women and children—no white persons being seen at all. They (the Freedmen) took a most earnest interest in the changes now going on, as respects the political *status* of their race. The speaker, adverting to the Peabody Educational Fund, stated, that owing to the great poverty prevailing among the greater part of the Southern States, especially those who chiefly stood in need of the advantages proposed to be conferred by it, the greater portion of the revenues of Mr. Peabody's endowment, for two or three years to come, would necessarily have to be used in founding and maintaining schools for the benefit of white children. He deprecated therefore the idea that this Fund would in any degree, render unnecessary the action of this Society, or in any way, supersede its work among the Freedmen. He cordially assented to the remarks of the speakers who had preceded him, especially referring to those of the Secretary, in connection with the efforts of the Romish body. This was no time for us to relax any effort, but rather to redouble them, on the behalf of those so long deprived of knowledge. If we, upon whom the duty was so eminently laid, did not supply them now with religious and secular knowledge, our place would be filled by the emissaries of evil, and the work neglected by us now, could never again be properly accomplished.

The meeting then adjourned, the Bishop pronouncing the benediction.

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## EDITORIAL.

### WORK.

There is in connection with the Freedmen, a very wide field open for Missionary work in the Church. A field every way promising, and already more than ripe for the harvest. Who will enter in and do the work? Where shall the laborers be found to gather in so mighty a harvest? St. Paul speaks of "noble women, who labored with him in the Lord; and with Clement also; and with others of his fellow laborers." There have always been noble women in the Church, linking themselves back by a long pedigree, to those who were "last at the cross, and first at the tomb" of our Divine and risen Lord, women who have ever been foremost in the Master's work, never tiring, never growing weary in doing good. We need the help of many such in our work with the Freedmen. I do

not now speak of those who will deny themselves the comforts of home, and the sweet companionship of friends long loved, and cherished, that they may go and teach the ignorant Freedmen, for God has put it into the hearts of many to offer their personal service in this field, more than we can find means to support. So that in a cursory view of our work, one would say the hardest portion had been accomplished. Our inquiry is not now, where are the teachers? but rather where are the means? Where is the money to give a bare support to those who are willing to go in their own persons to do the work?

Can there not now be found in almost every congregation, noble women, willing to make some active and pains-taking exertion at home, to help in carrying on this work among the Freedmen? Women who, like their prototypes in the days of St. Paul, will, labor in the Lord to do the Master's work?

In many places, enough might be found in one congregation, to support a teacher by their united exertion at home. Where enough could not be found in one congregation, several congregations might unite, and so do the work. We ask for such associated work among the women of the Church for our specific field. There are many who now do nothing, who would find themselves twice blessed in such a labor of love. Blessed by the joy they imparted to others; and blessed again by the Holy comfort they received from a consciousness of being co-laborers with Christ in His great work of love, to fallen man. May we not hope that very soon all over our land, Church Associations will be formed, to carry forward our special work? while we linger, an enemy is sowing tares. We must speedily do our work, or it will be taken out of our hands.

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### SMALL PARISHES.

In looking over the list of Parishes contributing to the great Missionary work of the Church, we find but a small proportion that give. Very few of the country parishes give anything. It is not to be supposed that a small country parish can give as much as a large city one. But the small parish is not on this account freed from doing for Christ and His Church; doing for the spread of the gospel, and the alleviation of human suffering, outside, or beyond, its own limits. The law of Christ is, "every man according to that which he hath," and if *every man*, then *every congregation*.

If a congregation is small and weak, and has but little, it should be "diligent



to give of that little" into the Lords treasury. If all our small congregations gave as freely according to their ability as many of the larger, the treasuries of the three departments of our missionary-work would be overflowing. Small parishes do not contribute. Where is the fault? Does it lie with the Rectors, that they give no opportunities to their congregations to contribute? Or do they fail to circulate the Spirit of Missions, and give missionary information to their people? It is to be feared that in most cases, Rectors of small parishes are deficient in giving both information and opportunity. We are satisfied that however small and poor the congregation, if the Rector gives such missionary information as he might readily do through the Spirit of Missions, and then affords an opportunity for his people to make a free-will offering to the Lord, they will give, gladly and without grudging. It is the little rills, which make the mighty rivers.

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#### *CAN THE FREEDMEN LEARN?*

Some persons seem to think that the Freedmen have no minds, and that it is labor thrown away to try to teach them. Such ideas do not come from the experience of those who have been engaged in giving them instruction.

One of our teachers who is not without experience in teaching white children, gives it as her deliberate judgment that the children of the Freedmen, make quite as rapid progress as white children of the same age. A Clergyman, formerly a slave owner, now a teacher of the Freedmen, gives the same as his opinion. Another teacher speaking of the Freedmen says: "Of their ability there is no question." Another says: "considering that one year is all the opportunity of instruction these children have had, except oral teaching, they are remarkable."

So far as the capability of the Freedmen goes, there is but one concurrent testimony from all those engaged in teaching them; and their anxiety to learn is everywhere proverbial. Experience has proved their progress thus far to be much more rapid than the most sanguine had anticipated. It is only very bitter prejudice which tries to doubt the progress being made, while all who are really in earnest in their labors to elevate the Freedmen, have cause to be greatly encouraged to work with a will and a zeal which shall enable those poor people soon to put to silence the carplings of prejudice.

## OLD CLOTHING.

One of our teachers writes: "Can you send some clothing, especially shoes, for the want of which, some of the larger girls, and in some cases the best pupils in the class are kept at home. Though it is not as cold here as in New York, it is certainly too cold for girls to go barefoot, and it is bad enough for the boys."

For some reasons we have had comparatively little clothing this winter to forward to the Freedmen. Almost daily our teachers are asking for it, and so far as we could, we have made the requests known to the Church, through the Spirit of Missions. Brethren we are only your agents, what you give to us, we freely send.

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CORRESPONDENCE.

## KENTUCKY.

## LOUISVILLE.—MRS. C. ATWELL.

The number enrolled in the High and Primary schools, is respectively fifty-eight, and ninety-seven, making a total of one hundred and fifty-five. Before the severe weather, the general average attendance was one hundred and thirty, but for the months of November and December, we are only able to record ninety-three.

In the division which is under my special supervision, the pupils are generally comfortably clad, and gentle, and respectful in their deportment. They are divided into three classes; the third, or lowest class, use geography, arithmetic, (mental and written), and composition, and read well in any third class reader. I rarely allow any pupils to prepare a reading-lesson, or confine them to *one* book, as I find that I am more able to gain strict attention, and secure easy and natural tones, when they do not know their lessons, as it were, by heart.

The studies of the second class are as above, with easy lessons in grammar; the first class use advanced works on the branches, cited with Dictionary, and History, and have been studying Latin just four weeks.

The classes are exercised in spelling, reading, and writing every day, and occasionally write on slates, as I dictate.

The monthly fee for this division is *one dollar* (\$1,00), but we rarely succeed in collecting from one half the number belonging; and we are often forced to pay for cleaning and fuel from our own purses.

As a feeder to this division, we organized in April, the Preparatory, or Pri-

mary school. The rapid progress, cleanliness, and general good conduct in it is worthy of remark, and the school is in great favor.

Under all circumstances, this is a pleasant grade to teach, for the teacher *knows just what* he has *accomplished*, 'tis not as "bread cast upon the waters," but the fruit is *now*; in this case we have a peculiar satisfaction in knowing that we shall be able to indoctrinate and train the young minds, in our charge, for our church. There are two teachers, males, in this department: one receives a stipend made up from the school fees received in either division. By this encouraging account of our prosperity and numerical success, I do not mean to imply, that we do not meet with difficulties in this field, that our children are never apathetic, or unruly, that we are entirely free from want, that we do not suffer from the interference of those opposed to this work, but think it would be ungrateful to our liberal patrons, if we *always* showed our "*needy side*."

I will add, that the school at the southern limit of the city, known as the Limerick school, and the school for orphans and widows of the Crittendon Hospital, are connected with our mission, supervised by the Pastor in charge of St. Mark's, and supported by the Pennsylvania Branch. In the four schools we have an aggregate of two hundred and twenty-five (225) pupils. When it is remembered that this Association commenced its work in Louisville *not ten months ago*, with twenty-one (21) children as a nucleus, we can surely accept as a truth the old aphorism, "despise not the day of small things."

At ten o'clock, on Christmas-day, our pupils and a goodly number of parents and friends were seated in church, which was handsomely decorated: in prominent positions, were two large Christmas trees, with tables adjacent, laden with articles for clothing, toys, and a bountiful supply of candies, all furnished by the efforts of the kind and thoughtful President of our Association. There were gifts too, from the children to their teachers and school-mates.

The opening address was made by Ex-Attorney General Speed, he congratulated us on our increased numbers, describing to those assembled, the exercises at the inaugural of this mission, and contrasting it with the present; and in conclusion bade the children repay their benefactors by industrious application.

The Rev. Mr. Badger followed, and took us in imagination to Bethel. Explanatory, and appropriate remarks were also made by the minister, Rev. J. S. Atewell. Between every address the children sang Hymns, or Carols, suitable to the occasion.

A friend to the cause, wittily remarked, that he thought it hard to be invited to a *feast* and kept off by *lengthy speeches*. and by a bright question made the children rule out further speech making.

They now sang a lively and beautiful Hymn, "Gather around the Christmas Tree;" as they finished, the teachers proceeded to distribute the gifts, one school being served at a time.

How shall I bring before you the grateful curtesy, the bright smile, the extravagant delight, with which the gifts were received! What pen could depict



satisfactorily, those little infant orphans, the awe and wonder, which filled every face, and roving eye, as they looked around the "biggest cabin" (as one was heard to say of our church) they'd ever seen, or the eagerness with which the toys and generous parcels of candy were tucked away in the little bags, or aprons, and held tightly in, as if their right of possession was doubtful, yet come what might they intended to hold on.

When all were seated, and in order, Mr. Badger, in the name of the ladies of the Pennsylvania Branch, presented to the rector, and his wife, a handsomely bound Family-Bible. The children having sung with great vivacity,

"Farewell to thee Oh ! Christmas Tree,"

the benediction was pronounced.

I am sure that friends who enabled us to make this festival, would have felt more than repaid, by witnessing the happiness which their liberality created.

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#### LEXINGTON.—MISS A. M. KENDALL.

I have fifty pupils enrolled. Two are reading in the third reader—ten are reading in the second, thirty in the first, and seven are learning the alphabet. All are learning the rudiments of Arithmetic. Some of my scholars who did not know the alphabet are now reading quite freely in the first reader. I have no advanced scholars. I open my school every morning, and also in the evening, with reading a chapter, and with prayer. I teach the Calvary Catechism, Creed and Commandments, every day. I shall be obliged to move my school before long, to a distant part of the city. I am afraid I shall lose some of my children in consequence. There is no school in that district, and there are many children there who do not attend either day or Sunday-school. I shall be glad of the opportunity to teach them, but I feel a deep interest in every child who is now under my charge. I have been teaching a *Parish* school, and the children like it very much. If I should lose any of them, by changing the location of my school, I should feel no regret if they could receive the same religious instruction, but I may not hope for that. I have the consolation, however, to know that every one of them has learned the Creed and Commandments, and also the Lord's Prayer. I have always made haste to teach these to every one who has been entrusted to my charge.

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#### NORTH CAROLINA.

#### WILMINGTON.—MISS E. J. KENNEDY.

We are now entering upon a new year, and in taking a review of the past we

find that much good has been accomplished, both in our school and among the people here. We have now a daily attendance of one hundred and twenty pupils, some of them making surprising progress in their studies. Every day, too, others are coming, begging for admittance, and although we are very sorry to refuse them, yet we have all we can possibly do, to attend to those we have, and so are obliged to send them away, with the hope however of being received when we get another teacher. At present we have but one school-term during the day, beginning at nine in the morning, and with the exception of a few minutes recess at twelve, continuing uninterruptedly until four in the afternoon, and sometimes it has been nearly five, before we were able to get through with our classes. Friday is always devoted principally to religious instruction, and nearly every child in school can repeat the "Church Catechism" readily.

Miss Hesketh has taken particular pains in explaining every part of it to them, so that I think they fully understand and appreciate it. They are also very fond of learning the hymns in the Prayer Book, being never better pleased than when they are permitted to sing them. We were amused the other day with one of our little girls. She had lately had a pair of new shoes, and in an unusually short time, her toes were found to be coming through them. When asked for an explanation as to the cause of it, she answered very innocently, that it was praying so much in school she guessed. In that case her father said he was willing to pay for all the shoes she needed.

We have noticed a great improvement in the congregation also, of late. A year ago there were but very few in the church, who knew how to use their Prayer-Books. Now there are numbers who make all the responses correctly, and who enter heartily into the whole service. The colored choir under Miss Hesketh's care, as organist, really sing beautifully. The chapel was prettily decorated by our united efforts. Most of the evergreens were around the church, with a simple wreath festooned on the gallery sides and front, and with the verse from the 60th chapter of Isaiah, beginning: "The glory of Lebanon shall come unto thee," in green letters underneath.

We are expecting Bishop Atkinson home every day, and are looking forward to his return with much pleasure, as his kindly assistance and advice are very much needed at times. We have been spending our holidays very pleasantly, though very quietly, and intend re-opening school to-morrow, when I hope the children will be prepared to study diligently until our next vacation in mid-summer.

Do you think there is any use in repeating that many of our pupils, boys, especially, are very much in need of clothing. Some of them are literally half naked, though others of course are comfortably dressed. We have already given everything of our own that can possibly be made of use, and now there is nothing more that we can do, except to wait and hope. Miss Hesketh has lately been appointed one of a "Committee" of ladies to distribute food and fuel to the poor of the city, and some of the cases of destitution she meets with, are

truly dreadful. One old colored woman she found in a miserable hovel, lying perfectly helpless on some dirty straw, utterly incapable of even raising herself, as one side of her body had been paralyzed for years. I asked if she needed medicine, but the pitiful-looking creature in charge of her said all the medicine she wanted was enough to eat, but she seldom had that. The nurse said she could not wash her clothes, because she had no others to put on her.

If our northern friends who are blessed with so much, could only *see* the suffering here, I am sure they would try to help us, and I hope sincerely that they may be induced to do so.



NEWBERN.—REV. B. P. WINFIELD.

Our school opened with the New Year, filled to overflowing; so much so, that we found it expedient to send the third grade, in charge of Mrs. Castick, up to Miss Hicks's building. She being the only teacher there, and of course, not able to attend to the room-full, above.

We have now (*i. e.*,) Miss Chapin, and myself, one hundred and twenty-five under our care, and daily applications to admit more; which of course we can not do, as the seats are all occupied.

There are a few with us, who have not sufficient clothing to protect them from the chilling blasts of winter. They are in need more particularly, of shoes. Those who suffer most, are the small ones, who have lost their fathers, their mothers' being unable to support them comfortably.

The attendance is much more punctual and regular, than formerly, which is I think, a sure mark of improvement.



NEWBERN.—MISS M. J. HICKS.

There was a great bustle of gleeful preparation and expectancy during Christmas week with the scholars of St. Augustine's school. As most of my scholars had never attended a Christmas festival, I expected myself to make ours one not soon to be forgotten by them, commemorating as it does the greatest event that ever blest the earth, and appealing to the highest and purest feelings of our nature.

We decorated the school-room with the Bamboo, a beautiful vine that grows profusely here, I filled every window with wreaths and crosses, and then we had our Christmas Tree, the holly,



"With the glossy robe of unfading green,  
And a mantle of starry light."

loaded with toys of every description. Thanks to my New England friends for the toys, and to St. Paul's Church for clothing, which I distributed among the most needy and distressed.

Three little boys sang the Christmas carol, "We three kings of Orient are," and the whole school joining in singing the chorus

"O Star of wonder, Star of night,"

with good effect. The children seemed impressed, and were perfectly delighted, behaving admirably. It gave me much pleasure to arrange the tree for the gratification of these children. If I can get them interested in our festivals, and teach a few, even, to love our holy church, and to appreciate her ritual, and to thank God daily for being numbered among her children. I shall feel repaid for my labors.

I hope and pray that our labor will not be in vain, but that it will be instrumental of leading some to the "knowledge of the truth as it is in Jesus."

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### **SOUTH CAROLINA.**

#### **CHARLESTON.—MR. A. HAMMOND.**

How happy would I have been, dear friend, to have had you witness, with me, the smiling faces of our little ones as they caught a glimpse of their New Year's tree, which our generous Principal spared no pains to render attractive. There were about three hundred in the primary department, present, and each little one received a present from the tree. And although no one expected to see on that heavy-laden tree, anything for teachers, yet I found several very pretty ones there from some of my girls. I was the only one, I believe, in our department who was remembered by their pupils. The idea of having endeared myself to them, was much more gratifying to me than their presents. Out of sixty-six, I had sixty present, yesterday. Every now and then, I receive a visit from some of the children's parents, and I am sure if all their prayers could be answered, I should never want for health or happiness.

I think there are few, if any, schools of the same size in the United States, that could have behaved better than our little ones. They were first marched into the large room, where they sang and prayed. After this they went through the exercise, said the Creed, and answered questions. This done, we distributed presents, giving to the most studious, the best prizes. Although there was

quite a difference in the prizes, yet there was not a murmur of dissatisfaction. I am sure none could have behaved better. I say nothing of the feast of the upper department, as it will no doubt, be better and more minutely described by others, than I could hope to do it.

My class can now say the Creed, General Confession, Lord's Prayer and Ten Commandments. They also learn a text, and evince great pleasure in their spiritual welfare. How thankful I am to God, for this great opportunity of working in his vineyard.

I very often ask my little ones, before hearing their lessons, what they asked their Heavenly Father for that morning, while praying? Their answers are sometimes, very good, and yet they provoke a smile. One little one told me this morning, that she "prayed she might be in the same room with Miss Hammond when she went to Heaven, and would not make any noise." One said she "asked for a good heart," and another that she "prayed to God to make her a good child, and give her some books." These are but a few of the many answers given. However, enough of such, or you may grow weary of childish simplicity. In conclusion, allow me to hope, some day, you may make us a visit, and see and judge for yourself, of the prosperous condition of our school.

If it were possible, I should be glad to get some Prayer-Books and Testaments or Bibles for my class. A great many are in want of them.

## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from January 1st to February 1st, 1868:—

MAINE.				New York—Yonkers, St. Paul's Ch.....				\$50	00		
Wiscasset—St. Philip's Ch.....				\$3	75	\$3	75	Astoria—Family Miss'y Box.....	15	00	
VERMONT.				Manhattanville—St. Mary's S. S.....				10	00		
St. Albans—St. Luke's Ch.....				16	00	Richmond, L. I.—St. Andrew's S. S.....				20	45
Poultney—St. John's Ch.....				4	12	Dameville—For Normal School at Ra-				10	00
Middlebury—St. Stephen's Ch.....				4	00	leigh.....				878	85
Brattleboro—St. Michael's Ch.....				25	00	NEW JERSEY.					
NEW HAMPSHIRE.				Jersey City—Grace Church.....				5	00	5	00
Portsmouth—St. John's Ch.....				25	00	PENNSYLVANIA.					
MASSACHUSETTS.				Oil City—Grace Ch.....				9	27		
South Boston—A Thank Offering from a				Rouseville—St. John's Ch.....				4	73		
Mem. of St. Matthew's				5	00	Philadelphia—Archibald M. Morrison,				100	00
Ch.....				5	00	Meadville—Mrs. N. S. Swift.....				3	00
Hyde Park—W. H. Collins, per Dr.				4	00	DELAWARE.					
Twing.....				4	00	Wilmington—Col. S. S., St. Andrew's					
Newton—Grace Ch., per American Ch.				18	00	Ch for the col. orphans				24	48
Miss'y Society.....				19	00	at Memphis.....				24	48
New Bedford—Grace Ch.....				12	00	MARYLAND.					
Amesbury—St. James' Ch., for Training				1	00	Sappan's Cross Roads—St. Mark's Ch.,				3	25
School at Raleigh.....				7	50	per Dr. Twing				25	00
Lowell—Rev. T. Edson, D.D.....				5	00	Catonsville—St. Timothy's Ch.....				28	25
Oxford—Grace Ch.....				5	00	INDIANA.					
Taunton—Parishmen of St. Thomas.....				5	00	Indianapolis—A member of Christ Ch				25	00
Boston—Miss E. M. Cryl, for Normal				5	00	Worthington—Per Dr. Twing, St.				1	45
School, Raleigh.....				76	50	Matthew's.....				8	00
RHODE ISLAND.				Bristol—St. John's, per Dr. Twing.....				34	45		
Warren—St. Mark's Ch.....				25	50	OHIO.					
CONNECTICUT.				Chillicothe—St. Paul's Ch.....				10	00		
Bridgeport—St. John's, for Training				Newark—Trinity Ch. American Ch.				15	00		
School at Raleigh, N. C.				30	00	Miss'y Society.....				125	00
For Freedman's Commission				30	00	Cincinnati—Christ Ch.....				16	70
Portland—Trinity Ch.....				20	00	" St. Mark's, Special for Ra-				166	70
Waterbury—Miss E. S. Clark.....				50	00	leigh.....					
Norwich—"L. A. P.".....				3	00	MICHIGAN.					
Hartford—Christ Ch., \$115.23; S. S.				118	23	Ypsilanti—St. Luke's Parish.....				11	08
Offering, \$3.00.....				16	00	Detroit—St. John's Ch.....				86	57
Ch. of the Good Shepherd,				0	50	Niles—Trinity Ch.....				9	00
from "M. J. W.".....				300	00	Brooklyn—All Saints'.....				13	00
St. John's, from a little girl.				567	73	ILLINOIS.					
New Haven—Trinity Ch.....				Waverly—S. G. M. Allis.....				10	00	10	00
NEW YORK.				WISCONSIN.							
A Lady.....				5	00	Nashotah Mission—St. Sylvanus Parish				20	00
Castleton—"L. I." St. Paul's.....				10	00	Racine College Chapel—St. John's.....				12	21
Warwick, Orange Co.—Christ Ch.....				4	50	Nashotah Mission—St. Sylvanus Parish				0	50
Ballston Spa.—Mission, Box.....				2	00	add'l.....				3	60
Albany—St. Paul's Ch.....				64	83	Berlin—Trinity Ch., per Dr. Twing.....				36	31
Member of St. John's Chapel, Trinity				30	00						
Parish.....											
Brooklyn—Grace Ch., Brooklyn Heights,				200	00						
for Normal School at				445	43						
Raleigh.....				11	64						
General purposes.....											
Saugerties—Trinity Ch.....											



## IOWA.

Waverly—St. Andrew's, per American  
Ch. Miss'y Society..... \$5 00 \$5 00

## MINNESOTA TERRITORY.

Red Wing—Christ Ch..... 13 00  
Winona—St. Paul's Ch..... 10 00  
Faribault—Thos. W. Dubois..... 10 28  
Wagon Landing—Per Dr. Twing..... 4 10

Fort Vancouver, W. T.—Major S. Fran-  
ces, U. S. A.,  
Special for  
Raleigh..... 20 00 57 38

## MISCELLANEOUS.

A Lady..... 5 00 5 00  
\$2235 65  
Amount previously acknowledged ..... 8582 56  
Total from Jan. 1, 1868 to Feb. 1, 1868....\$10818 23

Rev. Dr. Smith desires to acknowledge the following sums sent to him at Raleigh:

Massachusetts, Boston, for Normal School, Miss E. M. Curyl, \$5. N. Y., Dumesville, for Training School, "G," \$10.

ERRATUM.—\$3 acknowledged in the SPIRIT of MISSIONS for February, as from White Stone, L. I., should have been Whitestown, W. N. York.—Under N. Y. \$100 from James M. Brown, and cash \$5 is designated special for Raleigh; it should have been special for Rev. A. T. Porter, Charleston.—\$17 from Butler, \$10 from Titusville, and \$12 from Meadville, should have been credited to the Diocese of Pittsburg, instead of Pennsylvania; making the amount from the Diocese of Pittsburg 76 instead of \$37, and the sum from Pennsylvania \$1.10, instead of \$40 00.

## PENNSYLVANIA BRANCH.

Charles W. Cushman, Treasurer of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, acknowledges the following sums received in January:—

Christ Ch. Ladies Freedman's Aid Society, Potts- town, Pa.....	\$87 60	ing, held 26th inst.....	\$74 74
Do. do., $\frac{1}{2}$ coll. on Thanksgiving Day.....	4 43	Church of the Crucifixion, Phil.....	10 00
Mary Hobart's Mission. Box, Pottstown.....	6 00	St. Clement's Ch. (a Member of).....	2 50
R. H. Gunnes.....	1 00	Christ Ch., Brownsville.....	17 50
St. Thomas' S. S., Whitmarsh, Pa.....	8 25		\$615 96
Christ Ch., Carbondale, Pa.....	16 44	Special for rebuilding Church and School at Petersburg:	
St. Peter's Ch., Great Valley, Pa.....	10 00	Geo. W. Childs.....	\$10 00
Church of "The Saviour," West Phil.....	45 00	Anonymous.....	20 00
Rev. Wm. Ely, Phil.....	20 00	Mrs. Hannah Heywood, Buffalo.....	5 00
Miss Elizabeth Brown, Norristown, Pa.....	1 00	Miss C. F. Moss.....	1 00
Auxiliary Society, Ch. of the Redeemer, Lower Marion, Pa.....	50 00	Miss Lucy Moss.....	2 00 38 00
St. Paul's Ch., Phil.....	200 00	Total for January.....	\$653 96
Mrs. B. F. Middleton, Phil.....	1 50	Previously acknowledged.....	\$1506 79
Christ Ch., Pottstown, Pa.....	30 00	Total.....	\$2160 75
Nathaniel Potts, Warwick, Pa.....	10 00		
Rebecca S. Potts, do.....	5 00		
Mrs. Sarah Stern.....	5 00		
Collection at St. Luke's Ch. at the Public Meet-			

Contributions may be forwarded to

CHARLES W. CUSHMAN, Treasurer,  
No. 123 South Delaware Avenue, Philadelphia.

OFFICE OF THE PENNSYLVANIA BRANCH,  
EPISCOPAL ROOMS, 708 Walnut St., Philadelphia. }

Supplies of clothing, books, children's newspapers, &c., can be sent to this address—directed to Mr. Thomas P. James.

Donations in money can be remitted to Charles W. Cushman, Treasurer, 108 South Delavan Avenue, Philadelphia.

Through an oversight the contributions of the Pennsylvania Branch were not entered in the Annual Lis contained in the Dec. No. of the SPIRIT of MISSIONS. They were as follows:—

Church of the Atonement, Phila.....	\$130 00	St. Mark's, New Milford.....	\$8 83
St. Luke's Ch., Phila.....	151 00	St. Thomas' Colored, Phila.....	155 00
A Friend.....	5 00	S. S. Class, Ch. of the Saviour, West Phila.....	10 00
St. Peter's, Clarksboro, New Jersey.....	5 00	Henry Leybert, West Phila.....	25 00
Grace, Great Bend, Penn.....	5 44	Gloria Dei, Phila.....	11 00
Ch. of the Redeemer, Lower Merion.....	12 00	St. James', Lancaster, Pa.....	8 00



Three Ladies of Trinity Ch., Oxford Ch., P. O., Pa.....	\$120 00	Ch. of the Saviour, West Phila.....	\$86 38
Add'l from same Church.....	16 80	Christ Ch., Germantown.....	130 00
Mrs. Buttolph, Trenton, N. J.....	10 00	Calvary Ch., (Add'l), a Member.....	10 00
Miss Wyatt, Dover, N. H.....	1 00	St. Thomas' Ch., Whitmarsh.....	2 05
J. Fisher Leaming, Phila.....	1 00	St. Andrew's, Pittsburg.....	100 00
Mrs. Ryers.....	1 00	Two Memberships.....	2 00
Mrs. Goldsborough.....	1 00	Ladies Miss'y Society of Christ Ch. Phila.....	108 75
St. Mark's Ch., Phila, from two individuals.....	550 00	St. Andrew's Ch., Pittsburg, Add'l.....	160 00
St. Luke's Ch., Add'l.....	513 00	Grace Ch., Mt. Airy, Pa.....	20 00
St. Andrew's Ch., Phila.....	358 00	Grace Ch., Haddonfield, N. J.....	10 00
St. Peter's Ch., Phila.....	234 00	St. James' Ch., Eckley, Luzerne Co., Pa.....	50 00
Ch. of the Advent, Phila.....	116 00	S. S. of St. James', Pittsburg, Pa., for Orphan Asylum at Memphis.....	40 00
Ch. of the Atonement, Phila., Add'l.....	77 00	St. James' Ch., Phila, Add'l.....	3 00
St. Thomas' (colored), Phila., Add'l.....	40 00	Ch. of the Evangelist, Phila., Add'l.....	38 25
Trinity Ch., Southwark, Phila.....	25 00	St. Paul's Ch., Phila., Add'l.....	8 00
St. James' Ch., Phila.....	14 00	Calvary Ch., Phila.....	3 00
St. Luke's Ch., Germantown, Pa.....	138 45	Coll. at a Public Meeting of the Pa. Branch in St. Andrew's Ch.....	83 25
St. James' Ch., Lancaster, Pa.....	20 00	St. Thomas', Whitmarsh, Add'l.....	2 37
St. John's Ch., Concordville.....	16 50	Trinity-Ch., Swedesboro, N. J.....	20 50
St. Thomas' Ch., Whitmarsh, Pa.....	4 55	St. Michael's Ch., Trenton, N. J.....	35 00
St. Andrew's Ch., West Vincent, Pa.....	2 00	St. Andrew's Ch., Phila.....	10 00
Miss Ely, Phila.....	20 00	St. Thomas' Ch., Whitmarsh.....	3 16
A Contraband, through Trinity Ch., Oxford, Pa	1 00	Mrs. John Batchelder, Cambridge, Mass.....	1 00
for colored Schools in Ky.....	500 00	Mrs. Samuel Batchelder.....	1 00
Ch. of the Atonement, Phila, Add'l.....	131 00	Miss M. Blakiston, West Phila.....	1 00
St. Paul's Ch., Phila.....	84 25	Mrs. Stern, Warwick Furnace, Pa.....	5 00
St. Andrew's, Phila., Add'l.....	42 00	Nath. Potts.....	10 00
St. Peter's, Phila., Add'l.....	48 00	Thomas and Mary Potts.....	10 00
St. Luke's, Phila., Add'l.....	28 00	Rebecca Potts.....	5 00
St. James', Phila, Add'l.....	18 0	Ch. of the Holy Trinity, Phila., for rebuilding the School at Petersburg.....	300 00
St. Thomas', (colored), Phila., Add'l.....	10 00	Cash for same purpose.....	10 00
Ch. of the Evangelist, Phila.....	16 00	Mrs. A. S. Valentine, Bellefont, Pa.....	5 00
Ch. of the Saviour, West Phila.....	200 00	Mrs. H. Hazlehurst, Phila.....	2 00
St. Andrew's Ch., Pittsburg, Pa.....	60 00	Wm. Welsh.....	15 00
Trinity, West Chester, Pa.....	15 20	Freedman's Aid Soc'y of Christ Ch., Pottstown, Pa.....	70 00
St. Thomas', Whitmarsh, Pa., Add'l.....	4 55	Episcopal School, South Amboy, N. J., the Saving of the Children by abstinence during Lent.....	2 16
Collected by a little Girl of St. James' Ch., Downingtown, Pa.....	5 00	S. S. of St. Thomas' Ch., Whitmarsh, Pa., (Add'l), for rebuilding Ch. and School at Petersburg.....	11 49
Charles Wheeler.....	30 00	St. James' Ch., Downingtown, (Add'l), for same purpose.....	4 80
Mrs. Eleuthera Smith, Dupont's Mill, Del.....	2 00	Bureau R.F. and A.L. transportation of teachers	200 00
Memberships.....	4 00	“ “ “ supplies	120 00
Alice Turnbull.....	4 32	School-House at Deep Creek.....	120 00
Ch. of the Holy Trinity, Phila.....	150 00	Do. at New Mill Creek.....	120 00
Ch. of the Evangelist, Phila., Add'l.....	52 00		
Ch. of the Atonement.....	60 00		
St. Luke's Ch.....	22 25		
St. James' Ch.....	72 00		
St. Paul's Ch., Phila.....	29 00		
St. Peter's Ch.....	6 00		
Gloria Dei Ch.....	6 00		